# MOODY BIBLE INSTITUTE MONTHLY

Volume XXII | June, 1922 | Number 10

*THE SOWER*

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Vol. XXII JUNE, 1922 No. 10



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# Moody Bible Institute Monthly

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**Prominent Baptist Ministers will speak at the Fundamentals Rally, Moody Bible Institute June 21-22. See Editorial Note.**

# Heart-Rending Cry from Russian Christians

**A Letter from Ekaterinoslaw Province, Russia**

"Our food consists of corn chaff (which in former times has been used only as fuel) but now it is mixed with maize and eaten, although it is very bitter. Dear brethren and sisters, notwithstanding all these difficulties, we thank our Lord for what He has allowed to come upon us, praying Him only for strengthening power for the future, that we may be ready at any time to go to our Saviour."—B. R. KALMYKOFF.

**A Letter from Russian Poland**

"When we came to one village consisting of three hundred homes, we found in every home one or two persons lying sick; some had been sick for many days and some for many weeks. At once we became very busy. From every home those that were able to walk came and pleaded for help—some asked for bread, some for medicine, some for any kind of clothing and some for the Word of God.

"A woman came twelve versts (about eight miles) from her home and asked us to tell her about the salvation of her soul and give her a Bible and hymn book."—C. M. JAROSHEVICH.

**A Letter from Turgaisky Province, Russia**

"Our food consists of 'kurai' (a kind of bark and birchen rods). Some brethren are already eating pounded bones mixed with bark. Dear brethren and sisters, from this you can see that there is no possibility for us to help God's cause from the material side.

"But, glory be to God Who has given us a gift of which we cannot be deprived by any outside calamity—prayer. Our hearty burning prayers are incessantly sent to the throne of our Almighty Heavenly Father, that He may bless His work all over the world as well as His redeemed children in Russia and every foreign country."—CHRISTIANS AT ORAINSKY.

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. . . There are at Helsingfors 11,500 Bibles and New Testaments. Could you pay the cost of these books that they may be sent directly to us? All the negotiations are to be made through Mr. Davidson, British and Foreign Bible Society, Helsingfors, Finland.

I. S. PROCHANOFF,
Petrograd, Russia.

Mr. Davidson,
British and Foreign Bible Society,
Helsingfors, Finland.

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Will you kindly send these Scriptures to Mr. Prochanoff immediately and send us the bill to the above address. These Scriptures are for free distribution.

G. P. RAUD,
Russian Bible Society.

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# OPEN AIR EVANGELISM

## In a Great Summer Campaign to Reach Foreigners in Greatest New York

will be carried on the coming season, if the Lord will. The recently authorized Port Authority District of New York contains EIGHT MILLION SOULS in 106 cities and towns in two states. SEVEN MILLIONS of these are of recent foreign origin, either born abroad or born of parents who came from abroad. What a mingled array of races, ideas and religions! They speak 53 languages and have come from all over the world. In this District are two and one-third million Jews, over one million lapsed Protestants and a vast host of Roman and Greek Catholics.

If left unevangelized, this great mass will be a terrible menace to America and the world. When the Revolution came in Russia, 143 men left the Lower East Side to form the Red Government of Russia. What other forces of evil are now in training in this seething center? How many of these restless men and women may be saved for Christ and humanity by our open air work this summer, if we can get into the field in a large way?

We crave your prayers. The need is vast. The time is short. Pray, PRAY, *PRAY!* Read the story as it will be reported in the

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Moody Bible Institute Monthly

JUNE, 1922

## EDITORIAL NOTES

*"Every branch in me that beareth not fruit He taketh away: + + + If a man abide not in me he is cast forth as a branch and is withered."—John 15:2-6.*

This can never picture eternal punishment for a fruitless believer. It is part of the pruning process. The parts cut from the good branch are also withered, gathered and burned.

**Cut from the Loaf**

The barren branch is never "cut out": gouging out would injure the vine. Besides this is not at all necessary.

The French version expresses the practice in the word "*Retranche.*" The vine-dresser cuts "back" the branch to beyond the first joint.

Where is the branch now?

Withered and dead and ready for the fire?

*Yes*, so far as its growth and life-work are concerned, all are gone.

*No*, as to life and future possibility.

Bare, ugly, disgraced stump, it is *still living*, and *in union* with the vine. Presently the life will send out new shoots which will bear fruit. This is a familiar fact to every one who knows about vines and their care.

To extirpate the branch would not only injure the vine, and it is not only unnecessary, but it also would leave an ugly gap on one side, and spoil the balance of the vine.

This is a plain parable of the child of God who bears no good fruit. His present growth and outward show must be sacrificed—painfully—to his life, health and future fruit-bearing.

Thus God's pruning begins. Business trials, money difficulties, bereavements, persecution, scandal, or other things may be used of God to strip a man of all that he boasted in. A bare stump now, the true child of God will turn back with sorrow, confession and humility, and with fresh communion will begin a changed life and service, and will "bring forth fruit unto God."

F. A. Steven.

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We had not thought to mention this matter again for some time, but a private letter on the subject calls our attention to two points which we think sufficiently important to change our mind.

**Speaking With Tongues**

In stating a few facts of personal experience and observation, covering a period of ten years, the writer says he believes it to be true "that many of the most earnest and spiritually minded Christians are led into the movement through the lack of spiritual life and food for the soul in many of our churches."

We have little doubt that such is the case, and it awakens our sympathy for those who have been thus led astray, and tempers our criticism of them. We have always felt the same about a goodly number of those who have been led astray by Christian Science. As a secular daily remarked some time ago, "The success of Christian Science comes from the fact that it gives its people something tangible which they may take into their lives."

In other words Christian Science, with an assumption of piety worthy of the mystic, declares that the church is unable to perfect cures because of her unbelief, and that her worldliness has shorn her of her power. She thus takes the place of the church, and becomes the teacher and demonstrator in human lives of those virtues and graces hitherto supposed to be the fruit only of the Holy Spirit. Of course Christian Science is a counterfeiter, but her votaries are unaware of that.

The other point made by the correspondent is that some answer should be given to the question as to why God permits those who are seeking earnestly to do His will to be led astray into the delusions of another spirit?

The answer probably is that they surrender their personality, and thus the evil spirit takes possession of them.

When the Christian is called upon to yield his will to God, it means his self-will only. He is expected to retain his personality, the judgment, reason, and intelligence, with which God originally endowed him. When he was regenerated by the Holy Spirit, these faculties were *regenerated* of course; and as formerly he exercised them in the service of Satan, he is now to do so in the service of God.

Proper consideration of these facts would keep many from being led astray as our correspondent avers. See a book entitled, *Spiritual Equipment for the Last Days*, by Charles H. Usher, extracts from which are found on another page of this issue.

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The Federal Council of Churches, through its Bureau of Industrial Research, has challenged the newspaper press of the country to investigate itself with reference to labor news, intimating that the core of the distrust that is felt against it may be found in the field of its industrial reporting.

**Labor and the Press**

To illustrate, the Inter-Church Commission in its report on the steel strike claimed that the press failed to acquaint the public with the facts, which, if true, is a serious indictment indeed. If the public is the court of last resort in such cases, how can it render a fair judgment without the facts?

And yet this claim of the Inter-Church Commission is weakened somewhat by its statement that in the minds of the working men the newspapers' handling of that strike "added weight to the conviction that the press of the country is not the working-men's press." The average reader will ask why it should be the working-men's press? Should it not be the press of the whole people? And unless the people have that confidence in the press, the confidence that it is not representing any class, how can they ever be confident that they are getting the facts?

We are interested in a plan which the Bureau proposes to the press for its own investigation and sincerely hope that it may have a fair trial.

Perhaps one result of such an investigation may be that religion, and especially the religion represented by the Christian churches, may profit by it. If there is distrust of the press in the field of its industrial reporting, there certainly is in that of its religious reporting. The average reporter sent out by even so-called high class newspapers to gather religious news or report sermons and religious lectures is about as unfitted for his task as can be imagined. And when such is not the case then the cap fits the news editor to whom he submits his work.

Newspapers are in the habit of lecturing the rest of us as to how we should do our work and improve our output, but if there is any important institution in this country that needs reforming it is that one which enters more into the life of our people than any other—the daily press.

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When these words were penned, the Russian-German economic treaty, secretly signed at Genoa, held the headlines



Fundamentals Rally at The Moody Bible Institute June 21-22. See Editorial Note.

**A Baltic Entente**

of the newspapers, and with good reason. It was, and still is, regarded by many as the first step toward a general Teuton-Muscovite Alliance, embracing 200,000,000 people. The French look for, and must depend upon, allied support in opposing it, believing as they do that Germany will control and eventually absorb Russia if the pact is permitted to stand.

In this last we think they are mistaken, as it is more likely to be the other way round. Russia will control, though she may never absorb, Germany. This seems to be the teaching of the Old Testament prophets. We called attention to it during the World War as one of the reasons leading us to think that Russia would recede from the *entente* as she ultimately did.

Now there is talk of a Baltic *entente* and we confidently expect it. And when it comes, it means a federation of the other nations of western Europe in self-defense, just such a federation as the Bible has predicted over which the Anti-christ shall reign. We do not say that this will now appear, because we ourselves are not prophets, but we say with little hesitation that it is scheduled to appear in the world's history, for the Word of the Lord declares it.

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**The Breakdown of Law**

We hope the whole nation was "listening in" on what was going on at the convention of criminologists in Chicago a month ago. And we particularly hope that the words of Charles S. Whitman, former Governor of New York and former District Attorney of New York City, were heard.

He told his hearers, what a good many people have secretly felt for some time, that "defiance of law has reached a point where it has become necessary to restate the first principles of social safety."

Law has broken down, and back of its breakdown, he assures us, lies another breakdown still more fundamental. Citizens who are entrusted with a preponderating influence in society are not living healthy lives. They are abusing their trust, and unconsciously cultivating disrespect for the moral law that must necessarily undermine any code of procedure.

Let the so-called "higher class," the "good" citizens of every community, set an example of conformity to law from the speed at which they drive their motor car to the scrupulosity with which they pay their income tax, and its effect would be two-fold. It would curb license on the part of the lower classes, and it would generate courage in penalizing them when it did not.

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**Sound Educators**

We recently wrote Professor Theodore Graebner, of Concordia Theological Seminary, St. Louis, Mo., for information as to Christian educators now living who reject the evolutionary hypothesis, and were pleased to have him reply that "there are in the Lutheran Church of America few educators who do not reject the evolutionary hypothesis, root and branch." He then added that within the Lutheran Synodical Conference, the largest body of Lutherans in the United States and in the world, there is not one college professor, normal school professor, high school or academy professor, or teacher of theology who is not definitely committed to an oppositional stand. This information is encouraging and strengthening to the faith, and we are happy to pass it on.

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**Watch the Colleges**

This is a warning to parents. Yesterday we learned of a young girl who voluntarily left one of our larger colleges to enter that at Wheaton, because of efforts which had been made to undermine her faith in the Bible as the Word of God by the teaching of the theory of evolution. It is not often, however, that a young girl has the strength of character to do this and, perhaps in this case, it would have been lacking were it not for the support she received in a Christian home.

Today as we write this, there has fallen under our eye, a letter from a Christian woman whose son last fall entered a state university strong in the faith, but who came back at the Christmas holidays doubting and cynical, and determined to revert to worldly amusements, largely as the result of a lecture by a professor who claims to be a Christian, and who affirmed that Christ approved of the dance, theaters and Sunday base-ball.

More and more our Christian parents are asking the Moody Bible Institute to receive their children, though under the age limit, in order that they may be equipped in a knowledge of the Bible and strengthened with might by the Holy Spirit before they enter college, so that they may be the better able to withstand the attacks upon their faith.

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**Wheaton College**

Wheaton College, Wheaton, Ill., mentioned in the preceding editorial note, and of which Rev. Charles A. Blanchard, D. D., is president, is just now needing money for current expenses, to say nothing of equipment in the way of new buildings.

We have learned recently of a student who came hundreds of miles to Wheaton because she wished to enter a college where the Bible was believed and taught as the Word of God, and the president says that at least one hundred of their present students came to them solely for that same reason.

They ought to be able to take care of thousands of students rather than hundreds, and they are asking their friends to think and pray, and plan and work with them to that end. We cordially commend the object to our readers.

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**The Russellite Program**

We were recently in receipt of a letter from a correspondent in Illinois saying that the congregation to which he belonged was about to sell its church and furniture because it was unable longer to carry on the work. He said, also, that there were hundreds of country churches in the United States which are about to disband, or have disbanded, for the same reason. Many farmers and other country residents now own automobiles, and are able to run into town to church if they wish to do so, which leaves a very few to support the local work.

Meanwhile, the Russellites are stepping into such vacant places and opening them free of any contributions on the part of the people. The Russellites, now known as the International Bible Students' Association, advertise to supply ministers without charge, the only condition being that the churches shall be opened and no collections taken. It is a statesmanlike propaganda they are making, putting to the blush the evangelical forces which are supposed to know the seriousness of the errors for which Russellism stands. But we feel sorry for the people who for the lack of true shepherds are thus being led astray by the false ones.

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**Baptist Fundamentals Rally**

We have many Baptist readers in Chicago and within easy journey of it who will be especially interested to learn that at the close of the Northern Baptist Convention in Indianapolis, several of its prominent members are coming to Chicago for a Fundamentals rally at the Moody Bible Institute, beginning Wednesday morning, June 21, and running through Thursday.

The speakers already pledged for the program include pastors J. C. Massee, of Boston; Frank M. Goodchild, of New York; W. B. Hinson, of Portland, Ore.; and Curtis Lee Laws of the *Watchman-Examiner*.

The occasion promises to be an inspiring one, and friends, whether belonging to the Baptist denomination or not, who would desire accommodations in the Institute are advised to write early, addressing the Business Manager, 153 Institute Place, Chicago.

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**A Correction**

Our March issue contained a thoughtful contribution on the book of the Revelation by the Rev. George L. Briggs, to whom we referred editorially as a Methodist minister. He writes to say that he is a Presbyterian.

# A Visit From Evangelist F. F. Bosworth

**Editorial**

ONE morning last March this well-known evangelist called upon us to protest against certain remarks derogatory to his brother and himself and their work, which had appeared in our issue of that month. They were not our remarks, but those of an address which had been made at the Founder's Week Conference of the Moody Bible Institute and reported by us.

The speaker had referred to reports of the Bosworth meetings in Pittsburgh which appeared in the *Labor Tribune*, and which recorded miraculous bodily cures that had attended their ministry. He said that similar "cures" had been investigated in connection with their meetings in other places, and not one was genuine. He then read the claims printed in the paper, which included an "ear drum restored after being removed"; a right leg, an inch and a half shorter than the left leg, caused to become the same length; a woman "living without kidneys" entirely healed, and much more of the same kind.

Mr. Bosworth brought a copy of the *Labor Tribune* with him and assured us that practically every statement therein was true.

The interview lasted some two hours, if we remember correctly, during which he was asked many questions, to none of which did he hesitate to reply. He seemed ready to offer the names of witnesses, and as a matter of fact, the edition of the *Labor Tribune* which he left with us contained such names. He particularly mentioned the name of the woman who "lived without kidneys," and indicated how her former physician might be reached. He gave us the name of the surgeon in Terre Haute who took out the ear drum, and he dwelt on other marvelous cases which the address at the Founder's Week Conference had not named, and assured us that evidence of their trustworthiness could be procured.

What could we say in reply? We could not say that similar miracles had not been wrought hitherto, nor that the age of miracles had passed never to return. But we *did* say that the evidence in these particular cases was not entirely convincing.

Mr. Bosworth was evidently sincere, and unqu stionably he was telling the truth so far as his knowledge extended. But did his knowledge extend sufficiently? Was not this a case for medical and legal experts, and indeed as some have suggested for those versed in abnormal psychology as well? Could the general public be satisfied that miracles had occurred without an investigation as to facts, conducted by professional men who were able to recognize such facts, and who were acquainted with the laws of evidence?

We put these questions to Mr. Bosworth, who showed no impatience because of them, and who consented to co-operate with any committee of Christian brethren who would undertake, in the right spirit, of course, to sift the matter to the bottom.

Can such a committee be secured? We hope so for many reasons, but chiefly because if these things are so, who would wish to be found fighting against God? And if they are not so, who would wish to have God dishonored and human souls deluded in this way? We cannot believe that the Bosworth brothers would desire it any more than we.

We intend to make some inquiries and to push certain investigations on our own account, but the results will not be entirely satisfactory we feel able to predict. The plan of a committee however, backed up by a sufficient sum of money to defray necessary costs might accomplish a good deal. The editors of this MONTHLY will be responsible for one hundred dollars as the neucleus of such a fund, if other interested friends will raise it say, to one thousand dollars. We have little doubt that the Bosworth brothers themselves, though they do not consider that they are on trial, would readily contribute to such a fund. Why not make the effort, and try to settle this question at least for the time being?

We say "for the time being" because whether these claims are true or false, the history of the past assures us that they will appear again. But when they *do* appear, the data thus gathered and the findings arrived at, ought to possess a value justifying the effort.

Our Publishing Agent will serve as treasurer of the fund above mentioned, and if you are interested please send your contribution to him. If enough is secured to encourage action on the lines indicated it will be undertaken, and if not the money will be returned to the donors.

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# The Unfailing Optimism of God

**By Rev. M. E. Ritzman, Hunan Theological School, Changsha, China**

A BELIEF in the existence of a God lies at the foundation of all religion. And the kind of religion and morality resulting from such belief, depends upon the kind of God on which faith is centered.

Thus the Krishna legends of India which relate the youthful exploits of the shepherd god with his disgusting amours and varied adventures, has a most injurious effect upon public morals.

Fear seems to be the chief characteristi of the animistic religions because the gods are malicious demons who forever need to be propitiated to avert baneful diseases and misfortunes of all kinds.

When we come to the worship of the true God, we see at once how the revelation of His character influences man's life and character. Our God is a holy God, who abhors all uncleanness and commands His worshipers to be holy even as He is holy.

Thus we might discuss each attribute of God, and show how it has had its effect on human character. But just now let us think of a characteristic which we are liable to forget, the unfailing optimism of God. God is always an optimist. He never loses courage and hope. He is always ready with some new and better promise for the future, some good and brighter hope.

When He brought the heaven and earth into existence, a'ter each creative period He saw with the eye of omniscence that it was good. And when at last His work was finished "God saw everything that he had made and behold, it was very good." The very Sabbath rest with which the narrative closes symbolizes, not His need of repose, but the perfect accomplishment of His purpose.

Then sin came into the universe. Man wa tempted and fell. "He had been placed as the lord of this world; but by his rebellion he unsettled the equilibrium between himself and surrounding nature; and dragged down with him all those forces and objects in the natural world over which he had been placed as king, God choosing to allow all nature thus to witness to him of his fall."

It looked as if God's work was irremediably ruined. But God was not discouraged. Simultaneously with the curse the first prophetic word breaks upon human ears. The fact is foretold that of the seed of the woman shall come the Deliverer who shall triumph over His foe. God foresaw that the conflict between man and the powers of evil would be long and terrible, but in His omniscience He was not discouraged, for He foresaw that the outcome would be the destruction of evil, and the triumph of man as described in the last two chapters of the Bible. Satan bruised Christ's heel in Gethsemane and on the cross, but Christ gained the victory over Satan by His resurrection. And even though there shall still be many and sharp



**Prominent Baptist Ministers will speak at the Fundamentals Rally, Moody Bible Institute June 21-22. See Editorial Note**

skirmishes, the resurrection is our guaranty that Christ shall put all enemies under His feet, the last enemy to be abolished being death, and that He will then deliver up the kingdom to God, even the Father.

### Israel's Conduct Did Not Discourage God

God never was discouraged over sinning, backsliding Israel. He had brought them out of Egypt with a strong arm, but as soon as they saw the pursuing Egyptians or felt the pangs of thirst and hunger, they were ready to stone their leader and turn again to the flesh pots of Egypt. They seemed about as unfit a people out of which to make a chosen race as it is possible to find.

At last God succeeded in getting them across the Jordan, but through all the centuries that followed there was almost continuous disobedience, idolatry, and rebellion. In a few sentences we might sum up the history of Israel for the next thousand years. Desertion of the true God, defeat before their enemies, partial repentance and their cry to Jehovah, deliverance, and after a short period the relapse into sin, doing even more corruptly than their fathers.

At last they were carried captive to Babylon, but at the time when things were blackest, when Jerusalem was desolate, when the people were scattered far and wide, when, humanly speaking, everything seemed utterly lost, even then God through the prophets painted glowing pictures of Israel's glory later on when the Messiah should rule, when they should walk in His ordinances, and be blessed and a blessing to all the world.

(Copyright International)

**A FUNERAL IN CHINA**

**Chinese funeral procession making its way through a street in one of the big cities of China. Huge figures in fancy Oriental regalia head the cortege**

### Jesus Never Was Discouraged

God incarnate in Christ Jesus never got discouraged, but was always optimistic regarding the future. Christ Jesus came into the world to save sinners and to establish His kingdom of righteousness. He came unto His own, but His own received Him not. His own brethren believed not on Him. In the earlier stages of His teaching the multitudes followed Him for the loaves and fishes, but the crowds soon melted away. Even His chosen twelve, one denied, one betrayed, all forsook Him.

And yet the Son of man never lost heart. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Only a few hours before the cross He said, "Be of good cheer; I have overcome the world."

Neither was Christ discouraged when, after the resurrection, He faced the future of His kingdom with a mere handful of unlettered followers. With a sublime optimism, he bade them go and make disciples of all the nations.

What a startling commission! Had the wise of the world been of the listening throng on that Galilee mountain, how they would have laughed Him to scorn! That handful of Galilee boors and fishermen to go forth on the conquest of the human race! But with an optimism born of divinity Jesus issued that command and all history testifies to its authority.

### These Dark Times Are No Discouragement

God is not discouraged with the present times. These are troublous times. The hope of many (who knew not the Scriptures) that the end of the World War would bring in universal peace has been disappointed. Everywhere there is unrest and suspicion and preparation for greater wars. Those who best know international conditions deem the world outlook the gravest.

Not only is it nation against nation and kingdom against kingdom, but class against class, even in our own favored America. Men are fainting for fear, and for expectation of the things which are coming on the world.

But God is not discouraged. He is still the same optimist He has ever been. He is still only working out His plans, even though He has to use the wrath of man.

Therefore, if God is our God, if we are His servants, and if He does not lose courage, but is ever hopeful, why should we lose heart and become discouraged?

And yet fear, discouragement and worry are some of the greatest hindrances to successful Christian living. How many Christian workers spoil their best efforts by corroding, self-tormenting anxiety.

Four times in the Sermon on the Mount Jesus bids us not to be anxious. About life, about food, about clothing, about the morrow, be not anxious. Our life and our work are entirely in God's hand. The more we worry and fret about our life and our work, the poorer its quality.

God is on the throne. We are His children. If then the God and Father of the universe need not worry, why should his children spend their days in doing so?

### Why Should We Worry?

Why should we ever be discouraged if if we are doing His will? We may not be seeing the fruits of our work that we should like to see. But all that is in the Father's hands. We have nothing to do with the apparent success or failure of our work.

God was not discouraged when Elijah imagined he was the only living representative of His worship. God knew that there were still 7,000 in Israel who had not bowed the knee to Baal. We do not see all that is going on in the universe, any more than Elijah did.

How often our work is spoiled by fear which destroys both our peace and our power. Overcome by fear, we stumble and hold back, when we ought to be going courageously forward. We are fearful because we forget the kind of God we worship — He has promised to take care of His own. He will keep His word.

### Livingstone's Great Word

David Livingstone discovered this when he tells us in his journal:

"Felt much turmoil of spirit in view of having all my plans for the welfare of this great region knocked on the head by savages to-morrow. But I read that Jesus came and said, 'All power is given unto me in heaven and in earth. Go ye therefore and teach all nations—and, lo, I am with you always, even unto the end of the world.' It is the word of a gentlemen of the most sacred and strictest honor and there is an end on't. I will not cross furtively by night as I intended. It would appear as flight, and should such a man as I flee? Nay, verily, I will make observations for latitude and longitude to-night, tho they may be the last.

I feel quite calm now, thank God."

Just one thought more. If God does not get discouraged with men, why should we? If He could endure all the sins and backslidings of Israel for centuries, and above all, if He can put up with you and me, why should we worry about the shortcomings of others because they do not at once measure up to what we think they ought?

We have much to learn from God in the way of patient treatment of sinners.

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# The Curse on the Habitation, the Horticulture and the Hearthstone of Man

## A Riddle for the Evolutionist to Solve

By Rev. Clarence H. Benson

THE Scriptures are not the only obstacle to a universal acceptance of the doctrine of evolution. Even if convincing facts and unchanging theories were available for the construction of an evolutionary program consistent with the established truth of the Bible, there are unsurmountable difficulties yet to be met.

We are not prepared to acknowledge that a modern civilization stooping to link its ancestry with the ape is superior to that of the ancient Greeks who conceived that man was the offspring of the gods. We cannot honor a civilization that ignores the boundless universe and deifies its material possessions when the ancients worshiped the sun as the supreme source of heat and light. We cannot bow to a civilization flattering itself upon the possible achievement of communicating with Mars when the human race in its earliest hours walked with the Creator, and has ever since been in constant communication with the headquarters of the universe. We are not prepared to award honors to the morality of a modern civilization whose pages are darkened with the biggest and the bitterest war in the annals of history!

Surely the program of evolution and enlightenment should provide a longer life for the all too brief existence of mankind. But in this, too, we are disappointed. In a former contribution to the MOODY MONTHLY entitled "Longevity a Matter of the Heart," I presented facts to prove that civilization was shortening rather than lengthening the life of man. And it is my purpose now to deal with another problem generally overlooked by evolutionists, and the solution of which is wholly dependent upon the supernatural intervention of God according to his plan in Scripture.

The first chapters of Genesis introduce us to the paradise of God, beautiful and perfect. But sin entered and left in its wake a wreck of ruin and desolation. Sin was not only to shorten and shatter the life of man but also to curse his habitation. The curse is introduced in the third chapter of Genesis and remains to be the last word of Malachi and the last warning of the Revelation.

We want to notice particularly that the blights and banes with which thi world is cumbered and contaminated are more or less confined to the habitable portions of the globe. In other words, it is not a faulty construction of the earth with which its inhabitants have to content today, but rather the curse of sin which has not only fixed the death penalty of men but has curtailed the course and the comforts of their life by inoculating its poison into their surroundings.

### I

### The Thorn and the Thistle

When the sentence of death was passed upon our first parents there was added the curse of the earth's vegetation. As the veil of vegetation was first prepared for man's reception it was the first to be tarnished with man's disgrace. God said to the guilty pair, "Cursed be the ground for thy sake, thorns and thistles shall it bring forth to thee."

We are not to suppose that he who was appointed to "dress and keep" the garden was to live a laborless life. Nevertheless his work was not to be burdensome while it was free from all forms of opposition. The essence of this curse was the multiplication of these prickly abortions until they become noxious to man and beast. Elsewhere in Scripture they are spoken of as calamities. Job and Jeremiah allude to them as judgments while our Lord speaks of them as injurious. They are tokens of God's original displeasure against man's sin so that the sight of them should recall to us the scene in Eden, and God's continual hatred of iniquity.

There is one peculiarity of weeds which bears out this terrible truth. To the thoughtful mind the question must occur, "Have the plants we call weeds always been weeds? If not where do they come from?"

As a class weeds belong to the most recent flora of the earth. They never are found on ground that has not been disturbed by man. They are never found wild in woods or on hills. They follow in the train of man and show a predilection for his haunts. Let weeds grow in soil that has reverted to its original wild condition and they will soon be overpowered by the surrounding vegetation of mosses and grasses. It is evident, then, that thorns and thistles have been an obnoxious appendage to the movements of man from his earliest hours, and the years of his development have not enabled him to shake it off as easily as evolutionists would have him dispose of his ancestral tail.

### II

### Cold and Heat

More than sixteen hundred years is to elapse before the earth is to be afflicted with a second curse. This is to be visited upon the race in consequence of the excessive wickedness that prevailed in the days preceding the flood. We still have the memorials of this catastrophe in the vast cemetery of our globe where the rocks are tombstones, upon which the dead have written their epitaphs to remind us of the terrible penalty of sin.

But as though men in time might forget this universal judgment or endeavor to reason it away, God saw fit to introduce a new scourge which the race must carry as long "as the earth remaineth."

How significant God's words to Noah: "I will not curse the ground any more for man's sake for the imagination of man's heart is evil from his youth; neither will I smite any more everything as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

We make a mistake if we see nothing but an unmixed blessing in this decree. There is a rainbow covenant against the repetition of an universal flood it is true, but there is also an accompanying curse of the atmosphere which had hitherto been unknown to the earth.

God says: "I might send flood after flood and leave only an insignificant fraction of the population, but evil lies too deep in the heart to be swept away by the immensity of waters. I will, therefore, spare the world a second deluge but, that it may be a perpetual memorial of judgment, the elements that were instrumental in its production shall be perpetually cursed."

### Were the Poles Displaced?

It is the last portion of God's revelation to Noah that suggests the introduction of the curse of the earth's atmosphere at this time. Here we find some new terms such as "seed time and harvest," "cold and heat," "summer and winter," which are not mentioned in the first chapter of Genesis. More than that—the evidence of geology is unanimous and unequivocal that the world at one time enjoyed a season of perpetual spring.

Astronomy also must contribute its



Fundamentals Rally at The Moody Bible Institute June 21-22. See Editorial Note.

testimony. The astronomer Halley, well known to the people of this day from the comet he so carefully mapped out, was the first scientist to account for the deluge by the displacement of the poles. When he first argued his theory before the Royal Society of London in 1692, the revelation was so startling that his paper was not published until thirty years later. Halley held firm to his conviction saying, "Thus and not otherwise can the fact of terrestrial magnetism be accounted for." The subsequent discovery of both north and south magnetic poles did much to confirm his contention that at one time the magnetic and geographic poles were identical.

Halley also pointed out that the moon was not traveling in the plane of the earth's equator as it should be according to the laws governing satellites.

Thus the displacement of the geographic pole might not only have been the occasion for the scriptural and geological evidence of a primeval period of perpetual spring, but in accounting for the magnetic poles and the unnatural orbit of the moon also solve some problems in astronomy.

Might we not reason, then, from the testimony of Scripture and science, that a sudden tilt from the perpendicular to the present inclination of twenty-three and one-half degrees not only was the occasion of the deluge but also the origin of the extremes of temperature we now experience?

Certainly the antediluvian period of a perpetual spring was more propitious for the prevalence and prosperity of the human race. We must admit that the entrance of some external calamity has produced a pronounced reduction in the length of life. Under the new conditions the human family were to seek safety and comfort in the temperate zones, and even then were to find it impossible to live half the days of their antediluvian ancestors.

### The Earth's Atmosphere and Sin

But other portions of Scripture also associate the earth's atmosphere with the curse of sin. In the first chapter of Job, destructive storms and lightnings are ascribed to the malignity of Satan. We sometimes wonder at earthquakes, famines, cyclones and other physical calamities and ascribe them to the laws of nature. In this chapter they are actuated by Satan and other portions of Scripture also associate them with sin. Take that remarkable prayer of Solomon. When he speaks of droughts and mildew he is careful to ascribe these banes to the sin of the people. In David's reign the famine of three years was declared to be a judgment for Saul and his bloody house, while the three year drought in Elijah's day was a malediction upon the house of Ahab. Jeremiah, Haggai, Amos also, make it plain that the iniquity of the nation contaminated the elements with a curse.

## III

### The Locust and the Caterpillar

And now a period of eight hundred and fifty years of human history is to elapse before the animal kingdom is to be invaded with a curse. It was not immense, impressive monsters but insignificant, impotent insects that were to constitute three of the plagues upon the Egyptians. Israel was not soon to forget the clouds of gnats, beetles and locusts as signs of God's visitation upon their oppressors.

Moreover we find them accepting the same judgment for sin in their own case. Moses in enumerating the curses of Israel, in his prophetic picture in Deuteronomy, speaks of "the tree and fruit that the locusts shall consume" while the wise man in his famous supplication acknowledges that the visitation of the caterpillar and locust would follow in consequence of sin.

### Insects and Disease

A recent writer in the *London Times* says that man is lord of creation and it would be difficult to imagine his final defeat by any other mammal, or by bird, reptile or fish, but his displacement by the insect is a possibility.

Uganda has to cede a large territory to the tsetse fly, for the ravages of the sleeping sickness were arrested only by evacuating the lake shores.

Mosquitoes poison man with malaria. Plague leaps from patient to patient with the flea. The house fly is the chief carrier of typhoid. The agency of insects in the spreading of diseases is constantly being revealed in new ways.

Then the ravages of insects do more damage to crops than the vagaries of the weather and give the deciding factor in the success or failure of cultivation.

Our stored harvests, our reserved food supply, our furniture, our clothing, our manuscripts and books are objects of their attack.

### The Insect an Economic Problem

The Bureau of Entomology of the Department of Agriculture reports that insects are the occasion of an annual loss in farm crops of $1,104,869,300, and in forests and tree products, $100,000,000 more.

To this must be added another $100,000,000 for the damage of insects to products in storage, $100,000,000 for damage to domestic animals, and still another $100,000,000 to represent the damage of insect-borne diseases to mankind.

It is many years since these diminutive creatures of the animal kingdom became a curse, and yet with all our boasted progress and improvement the foremost nation of the world has an annual loss of a billion and half dollars to reckon with as the curse of sin.

## IV

### Desolated Continents

Another period of nearly eight hundred years passes before the earth receives its last curse. The weed peculiar to man's horticulture, the frost peculiar to his habitation, and the fly peculiar to his hearthstone, up to this time had pursued and plagued the inhabited portions of the globe as a memorial of the wages of sin. But now a fourth curse is to be visited upon

"The very ground which man has trod,
His tell-tale mark, the upturned sod."

This malediction was predicted many years in advance. In Leviticus 26 we read: "The land also shall be left of them while she lieth desolate without them, and they shall accept of the punishment of their iniquity because they have despised my judgments and their soul hath abhorred my statutes."

Likewise in Deuteronomy we have warning, reiterated by subsequent prophets: "All nations shall say, Wherefore hath the Lord done thus unto this land? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers the anger of the Lord was kindled against this land to bring upon it all the curses that are written in this book."

And so the desolations of Palestine, Egypt, Phoenicia, Assyria and Babylon continue to this day not only as the proof of prophecy but as the monuments of a sin-cursed continent. What was once the garden spot of antiquity, the cradle of civilization, the land of milk and honey, has become "an execration and an astonishment and a curse and a reproach." The entire land from the Nile to the Euphrates which once held the human race in its arms is now a desolation and an unproductive desert.

### Evolution Rebuked

As the wandering Jew still remains as proof of unfulfilled prophecy, the abiding curse not only is a rebuke to the evolutionary program but a significant sign as to the completion of God's revealed plan.

The last word of the Old Testament and the last warning of the New Testament refer to this abiding curse. Malachi perceived that men would not repent at the proclamation of Moses and the preaching of the prophets, neither would they be persuaded when Christ rose from the dead. Likewise the writer of the apocalypse understood that in the last perilous times men would not longer "love his appearing" but would "add unto these words" a new gospel which would deny the "blessed hope" of the apostles.

It was not an idle myth that the Greeks taught about Pandora's enchanted box. Her disobedience might have permitted the multitude of plagues to escape for hapless man, but hope which she alone imprisoned, was the "blessed hope" revealed to our first parents. Jesus Christ is not only the Redeemer from sin but the Restorer and Reconstructor of its awful ravages. He will not only restore life to this planet but also renew it with its original fruitfulness and revive every blossom and blessing that it possessed before sin entered.

### The Tribulation Period

The curse of the earth culminates in the terrible days of tribulation depicted in the Revelation. And these things are written especially for those who seek to substitute a man-made program for the divine plan. "If any man shall add unto these things God shall add unto him the plagues that are written in this book."

We need not be surprised that Daniel could not comprehend the inspired words that were put into his mouth—"Many shall run to and fro, and knowledge shall be increased. Many shall be purified and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

Ah! what shall the wise understand? They shall understand that civilization is not Christianity. They shall understand that the program of evolution is not the program of Christ.

To this our Lord directs our attention in his discourse upon the final throes of this sin-cursed creation, groaning and travailing in pain,—"As a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man."

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# Evolution at the Bar

By Philip Mauro, Framingham, Mass.

**Second Paper**

These papers are advance extracts from a book ready for publication about June 1, under the above title. See advertisement in another column.

NATURAL selection tells us that the limitless number of diverse organs, members, instincts, etc., of the millions of living organisms came into being by an imperceptibly slow process of evolution, carried on in successive generations from parent to offspring, until at last a complete, perfectly functioning organ, or other member was developed. But natural selection does not attempt *to trace the development* of so much as *a single organ*, nor does it attempt to tell us how the creatures undergoing this process lived during the aeons of time wherein their *vital* organs were being developed. The question then is, in respect of all organs whose functions are vital to their possessors, How did many generations live and reproduce without those *vital* organs? That is a hard question even for an evolutionist

SPECIFIC OBJECTIONS TO EVOLUTION

Here then we are in a position to state an objection to which, so far as we are aware, no reply has ever been made. It is this: Inasmuch as the evolution of an organ, such as the wing of a fowl, would require (according to the theory) many centuries of time, and many generations from parent to offspring to bring it to a useful stage of development, how is it possible to account for its preservation during the long period when it was an undeveloped and useless appendage.

Natural selection purports to account for the preservation *only of such variations as are useful to the possessor* in "the struggle for existence." The facts of nature force that limitation upon the theory, inasmuch as existing organs and members are invariably such as have utility, and are advantageous to their possessor. It cannot possibly admit of the perpetuation of useless organs and structural features, for such do not exist. But, upon looking closely at the matter, we perceive that every organ—as an arm, an eye, an ear—however advantageous *when fully developed*, must have been preceded (if the theory be true) by an exceedingly long period during which it would have been not merely useless, but often a positive disadvantage.

It follows that natural selection, by its own necessary limitations, cannot account for the development of any organ which must needs pass through a period of non-usefulness. Hence the theory breaks down completely.

THE WINGS OF FOWLS

Consider, for example, the wing of a fowl (an illustration used by Prof. Luther T. Townsend, and quoted in Dr. Leander S. Keyser's *Contending for the Faith*).

Here is a highly organized structure, most important to its possessor. It is the perfection of workmanship in every detail, down to the tiniest feature of the smallest feather. But we find on the back of every bird not one wing, but two, practically identical in every feature. Moreover, they are symmetrically placed, and in the most advantageous position for the purpose for which, upon the theory of creation, we should say they were intended.

Now according to evolution, those wings must have been developed each quite independently of the other, from what was at first an accidental protuberance on the back of a featherless reptile. They must have been perpetuated, with steadily increasing development, keeping pace with one another, through many generations, during all of which time, these unnatural excrescences would be, not an advantage, but an encumbrance to their possessors.

But this *could not go on* under the "law" of natural selection; for that "law" tolerates only the fostering of *useful* variations. Hence natural selection would quickly destroy such variations, and conversely the wings of the fowl destroy natural selection.

Evolution cannot account for wings, either by natural selection or any other supposed method of working. Able evolutionists (Herbert Spencer among them); have admitted this but they cling to evolution, *notwithstanding the impossibility of proposing a method by which it could work.*

Is it because they cannot bear the alternative of recognizing creation and the Creator?

It is appropriate also to ask, when, under the supposed process of evolution, would a developing organ or member reach completion? How would the "resident forces" know when to stop its progress? Could it ever be said in any case that an organ was *finished*. Would not progressive changes be *always* taking place in *every* part of *every* organism?

Certainly, if the world of living creatures were indeed left to the blind control of unintelligent "resident forces," it would be a world of more vagaries, monstrosities and abnormalities than was ever pictured by a delirious brain, or by the disordered imagination of an opium eater.

ORGANS AND INSTINCTS: THE BEE HIVE

The difficulty of tracing a line of development along which any known organism could have come into being, or any of its special members could have originated, is increased when we take into consideration a highly specialized creature, such as the honey-bee, which is also endowed with *unique instincts* requiring for their exercise a correspondingly *unique structural organization.*

In such case the theory has to account not only for the evolution of an exceedingly complicated mechanism, but also for the *simultaneous* development of equally complicated instincts, dependent upon that mechanism, and impossible of being obeyed without it. And it has further to account for the preservation of both mechanism and instincts through the long era of inutility.

And—to add one impossibility to another— we have here a case in which not the life of the individual only, but of the entire community, depends upon the exercise of those instincts and the functioning of that mechanism.

*Where and what were the honey-bees during the centuries of time which natural selection would require for the evolution of those instincts and their necessary mechanism* Evolution attempts not to give an answer.

But the difficulties in this case have not yet been fully stated; for in the swarm of bees we find three distinct classes—



Prominent Baptist Ministers will speak at the Fundamentals Rally, Moody Bible Institute June 21-22. See Editorial Note.

queens, workers and drones. Each is absolutely necessary to the life of the swarm, and each has structural peculiarities and instincts radically different from the other two. The workers, which are undeveloped females, constitute the largest and most important class. Their structure is specialized to fit them for the various operations they have to perform; and their instincts are correspondingly complex. How and from what could such a marvelously specialized creature have been evolved? The evolutionist can give no answer that is worthy of a moment's notice.

But the wonder of this class of the bee-community is that, both in organization and instinct, they are diverse *from both their parents;* for they are the offspring of queens and drones. It is vital to the theory of evolution that the characteristics of parents should pass to their offspring. But here is a highly organized creature which has an organic structure and a set of instincts *possessed by neither of its parents!*

Whence then comes the honeybee? It does not transmit its characters to its offspring, for it has none. And if a worker bee should lay an egg (as occasionally happens) the offspring is invariably a drone. Clearly then, the worker bees are not the product of evolution; and their existence and renewal from generation to generation, from parents unlike themselves, is a standing contradiction to evolution.

### The Law and the Gospel Not Evolved

The law of Moses, with the peculiar economy based thereon, and the peculiar people associated therewith—the Israelites—were not the product of evolution.

That people came out of Egypt unorganized, having lived there for centuries in slavery, dominated by an idolatrous and polytheistic race. They had neither laws, government, worship nor organization. They entered Canaan forty years later with a law, statutes and judgments, and a system of monotheistic worship utterly unlike anything previously existing in the world. The miracles recorded in the books of Moses explain what otherwise would be inexplicable. Judaism is a complete refutation of the theory we are discussing.

But if the Jews and their laws, institutions and worship cannot be accounted for by evolution, still more impossible is it to account for Christians and Christianity by that theory.

Christianity was not the product of evolution. There were no "resident forces" in the world leading gradually up to it; no progress towards it, but the reverse; for everything was going rapidly in the opposite direction. Judaism had departed completely from the spirit and teaching of the law and the prophets. Greek advancement in literature, philosophy and art had eventuated in a puerile system of polytheism, and in extreme moral degradation; while Roman progress in the art of government had produced atheism and unspeakable corruption and decay in morals.

Christianity arose, not only utterly different in every feature from its environment, but *in deadly antagonism to the tenets of Jews, Greeks, and Romans.*

Christianity, considered merely as an historic fact in connection with its environment, destroys evolution down to the ground. There is but one conceivable explanation of Christianity, and of the people who "were called 'Christians' first at Antioch," and that explanation is *Christ* of the Gospels, born of a virgin; the Word made flesh and dwelling among men, as Immanuel, God with us; Christ crucified, and Christ risen from the dead.

To say that Jesus Christ was evolved, that He was the product of His environment, is both to repudiate Christianity, and also to reject the plainest facts of history.

Here we reach the climax of the matter. Christ is "the truth"; and the conclusive test of every doctrine and every system is to bring it into the presence of Christ. When subjected to that test, evolution fades into nothingness, like the mists in the presence of the sun. The resurrection of Jesus Christ from the dead was not an evolution. It was a complete reversal of the course of nature. The people who are "quickened together with Christ" are not an evolution, but a "new creation."

The supreme disproof of evolution then is the *Risen Christ.*

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# Criticism from Those Who Claim Ape as Ancestor Not Worrying William J. Bryan

*New Castle News*, New Castle, Pa.

(Written for International News Service)

Editors' Note: Prominent educators at Chicago a few days ago denounced William Jennings Bryan as a "medievalist" and roundly criticized him for his opposition to the teaching of evolution in the public schools. At the request of the International News Service, the Commoner has written the following answer to his critics.

WASHINGTON, March 8—I am not disturbed by any criticism made by any man who thinks he is the descendant of an ape. He may boast of his brute ancestry, but it is a peculiar pride and there are comparatively few who share it with him.

When a college professor winds his intellectual tail around a limb of Darwin's family tree he naturally looks down with contempt upon ordinary people who walk on the ground and are content to believe that they were made in the image of God. But while this gives amusement to the "tree man," it does not disturb the people, except when such men take charge of the educational system of the country and undermine the religious faith of the children entrusted to their care.

### Fail to Prove Claim

With something like a million species of life they have not yet been able to prove that a single species came from another.

The flimsy evidence upon which Darwinites build their faith would not be sufficient to convict a person of petty larceny in any court in the civilized world. And yet, upon this so-called evidence they repudiate the Bible. Darwinism made an agnostic mut of Darwin.

You can silence any of these worshipers of a jungle ancestry by asking them to put in writing the vital truths which they reject when they consistently apply Darwin's hypothesis to the Bible. I have been trying to get some of these insolent guessers to answer the question but they avoid it. If they will show how little of the Bible they believe to be consistent with Darwinism the people will understand the extent to which they undermine faith with their ridiculous guesses.

### Public School Teaching Disliked

They do not believe in the creation of man by separate act as a part of God's plan. They see no divine purpose in man's presence here. They exclude the miraculous and the supernatural as inconsistent with evolution. They libel Christ by denying His virgin birth: they rob him of His deity, and scout at His resurrection. In fact, they so belittle Him that they regard the finding of the fossil remains of what they call a five-toed horse as a more important event even than the birth of the Saviour.

When the Christian people of this country understand the ravages of agnosticism caused by the substitution of the unsupported guesses for the word of God, they will compel the atheists and agnostics to build their own schools instead of using the public schools for the spread of unbelief.

Christians do not object to the teaching of any truth—no truth can be inconsistent with Christianity—but they do object to fantastic guesses being substituted for the "thus saith the Lord" of the Scriptures.

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Tell your friends about The Moody Bible Institute Monthly.

# The Birds in the Mustard Tree, or Atheism in Methodist Schools of Learning

By Professor Newton Wray, D.D., Taylor University, Upland, Ind.

Professor Wray has sent us a valuable contribution on The Kingdom Parables, which is rather too long for a single issue, but which we are at liberty to divide. The contents of the present article are extracted from his treatment of the parable of the Mustard Seed, which he interprets as standing for nominal Christianity in its collective results, as the twin parable of the leaven stands for it in the individual aspect of evangelization. His words follow.—Editors

THE CHURCH has grown great with wide-spreading branches, affording shelter for all kinds of birds. Since the parable of the tares and wheat deals with the world-field where "children of the kingdom and children of the wicked one" make up the crop, it would seem that the parable of the mustard tree represents the nominal church where, instead of only saved people (as in the church of Pentecost, Acts 2:47, R. V.), birds of prey lodge. Compare the reference to birds in the first parable.

None can deny the presence in the church of these malodorous birds, sheltered by its arms while preying on its sacred mysteries. There is one that screeches like a monkey and chatters of evolution. Of course this bird has no use for a supernatural religion, and so it pecks at the hand that feeds it. Another bird babbles about a mistaken Christ and his deluded apostles. Others prate "no miracle"; "no supernaturalism," only "a power working in nature"; "no depravity" and "no lost condition of men"; "no atonement"; "no prayer" (beyond a subjective exercise); "no conscious experience of the forgiveness of sins"; "conscience an evolution from experience and need"; "utilitarianism the basis of duty and responsibility"; no religion except "adjustment of life to its conditions"; no faith except "the believing in and holding on to an ideal."

Every one of these atheistic and Christless sentiments are found in *Problems in Religion*, a text-book used in a leading Methodist university. The following are *verbatim* excerpts from that book:

"He (Christ) knew presumably no science, knew little of the life and history of the world, shared the local contemporary beliefs and hopes of his fellows, was possessed in the last months or years of his life by a passionate conviction which, in its literal form, can only be called a pathetic delusion."

"The fact that so many saints, that Jesus himself, our spiritual leader, believed implicitly in the power and desire of God to grant human petitions, can no longer be felt as proof. In so many ways these peerless souls were mistaken in their conceptions; if they were above their age in spiritual insight, they shared its errors as to matters of fact."

Miracles "belong to the thought of uncritical peoples and disappear with enlightenment."

There is no definite theory of redemption or atonement in the Bible."

"Supernaturalism is by no means essential to Christianity."

Professor Newton Wray, D. D.

"Multitudes of Christians thus pin their faith to the beliefs that Christ held and taught. But such a leaning upon another must be only provisional: we cannot ultimately surrender our judgment, or follow blindly a leader, however dear and worthy of our reverence."

Is it any wonder that the faith of a young man who was taking this course was nearly wrecked? He confessed to me that he was utterly befogged by the teaching there and came away to get his bearings once more.

Another young man wrote me from a Methodist theological seminary in the East, where he was continuing his studies, that he was thankful for the foundation he got in my classes, adding: "It would be absolutely impossible for a person of immature mind to go through this course and have a strong faith in the end. You cannot put too much emphasis upon the danger of this sort of teaching."

And he enclosed in his letter a sample of such teaching, as he took it down in the classroom. A few sentences will suffice:

From one professor, on the virgin birth: "Matthew and Luke tried to refute the propaganda that Jesus was born out of wedlock, as a result of immorality. Where Matthew and Luke got their stories we do not know. . . . Harnack and other German scholars deny the virgin birth, and so does Kent of Yale. It may be as disagreeable as medicine-but we have to credit German scholars with knowing the thing; German schools are the source of the most productive thought. We take Jesus not because of his origin but because of his life. . . . It was perfectly natural for the oriental mind to add things to the story which was not originally there . . . Matthew in trying to prove the Messianic claim appropriates this beautiful passage (Isa. 7:14) in connection with the current story that a virgin birth had taken place. The first generation of Christians turned upside down the Old Testament Scriptures to make them fit the person of Jesus. . . . When Jesus enters his public ministry, his mother and members of the family oppose him. How could this be in the light of the virgin birth story?"

Another professor said: "There is not a passage in the Old Testament which refers to the coming of Christ as the Messiah."

The superficiality of these professors is not less marked than their unbelief. They are weak echoes of stronger voices, voices that silenced the conscience of Germany and led to the most barbarous war in history.

Another young man, now at this school, wrote to a friend, advising against his coming there, for "they will fill your head with a lot of philosophy which will tincture your ministry to the end of your days. So far as I am concerned I still believe in the saving and sanctifying power of the blood of Jesus Christ and believe earnestly that He will come again. I believe this, not in accordance with my teaching here, but in spite of it. This institution is all that it is claimed to be regarding destructive criticism, etc. If men taught what they learned here we would have another Germany in the next twenty-five years. I am honest in my conviction, for in the past year and a half I have had dozens of men to come to me with tears streaming down their faces asking me to show them the way to God. Bishop * * * * himself said when he was here that he could not preach what he learned here for it was not true Christianity. I would rather burn my life out in some little place telling what I know by experience of the saving grace of Jesus Christ than fill a large pulpit and spout off a lot of this bunk they fill you with here. Three fourths of this work is a waste of time. I am into it and suppose I will have to see it through."

Former students of Garrett Biblical Institute, connected with the Northwestern University, report terrible perversions of Bible truth in that school. One of these young men left the school, assign-



Fundamentals Rally at The Moody Bible Institute June 21-22. See Editorial Note.

**Administration Building, Taylor University, Upland, Ind.**

ing as the reason, "They were taking my Bible away from me." The following quotations from professors taken down in the classroom, will show whether the student was needlessly alarmed:

"The writers of the Bible were inspired just as is a poet—that is, a muse, and not God directly speaking through his pen."

"We have no right to accept the statements of the Bible just because we find them in there. The place does not prove anything concerning them."

"The story of Genesis is a Hebrew myth."

"Every child has its own garden of Eden and must have its own fall if it ever has one. There is no sin except where there is a sinning."

"The modern decreased sin indicates progress and a radical development in religious circles."

"The wane in the revival spirit is a development, not a decay, in religion."

"Conversion is a matter of education. Only those who have sinned need it."

"We are inclined to doubt whether God still requires a propitiation for sin."

"Prayer is merely social life between man and God. Our prayer for another will be of no benefit unless that person knows we are praying for him."

Such are some of the birds that befoul the tree that shelters alike the good and the bad.

# Taming the Beast

**By Rev. Arthur F. Ragatz, D.D., Secretary of the Western Agency of the American Bible Society**

HE WAS a professional wild animal tamer. And if it is true, that such an occupation requires patience and self-control, he must have possessed these virtues, at least while engaged in the taming of animals, for he was considered the best in his line the circus ever had.

However patient he may have been with animals, he showed none of it while among people. He was so constantly in a bad temper and so profane in his speech that among the circus employes he was dubbed the "beast."

Nor did he resent this name, rather, as he confessed afterward, he glorified in his depravity, and was pleased to note how far he had drifted from all that was pure and good until he actually, according to his own way of putting it, "Loved what was bad and hated what was good."

### The Accident

Then came the accident. Thrown to the ground, he was trampled almost to death by a wild broncho he was trying to tame. His crushed body was taken to the hospital and for weeks he hovered between life and death. Then came a slight improvement, weeks slipped into months and still he lay helpless.

Just what he thought during this time no one knew, what he said doctors and nurses tried not to hear. But all the while, a Bible woman, working without pay for the American Bible Society, was praying for him. Day after day she would visit his ward. Read the Scriptures to, and have prayer with other patients. For a long time she noticed that when she came near his bed he would turn his face to the wall, and if she was very near he would pull the counterpane up over his ears.

### Uncovering His Face

Then came a day when he did not cover his ears. Seated at the bed next to him she was reading from the sixth chapter of John, and when she read, "Him that cometh to me, I will in no wise cast out," there was such a yearning look in his eyes that she concluded to go to him.

The Word had fallen upon good ground. He received her kindly. Many a promise she read to him, and when she had to go it was he who suggested prayer. Before leaving she gave him a Testament, and as late that night as the lights were on he read the Book. Early the next morning he was again absorbed in his Testament. When she came again he had read the Gospels, and immediately began to ask her questions concerning the promises he had found therein.

Days later the awakening came. Truly penitent he sought Him who had promised to forgive sin, nor did he seek in vain. The evil nature was submerged, the better self emerged. There were terrific struggles, times of impatience and doubt, but, thank God, the victory over sin and self was finally won and in his own words,

### "The Beast was Tamed"

More than that, he was transformed by the saving grace of God and became a new creature in Christ Jesus. When he was well enough to go to his home in the East, he went as a new man, weak in body but strong in the faith. Since then word has come that he has been received into the church, and is faithfully serving his Master and better still, he is working among those who have drifted from God and need to be led back again, by one who not only knows the bitterness of sin, but also knows the path that leads to Him who said, "Him that cometh unto me, I will in no wise cast out."

# "Christian to Evolutionist"

**By Herman Bernhart, Chicago, Ill.**

"SINCE our beliefs are antagonistic to each other and therefore one of us must be wrong, let us consider the following comparison:

1. Your belief is based on theories, the word of men, the created.

My belief is based on the Bible, the word of God, the creator.

2. Whether right or wrong, your belief does not help you to enjoy this life.

Whether right or wrong, my belief is a constant source of peace and joy.

3. Whether right or wrong you have nothing to hope for beyond this life.

If I am right, I have hope of eternal life; if wrong, I am still on a par with you.

4. If you are right, nothing good awaits you beyond the grave; if wrong, eternal damnation must be the price you pay for your wilful ignorance and unbelief.

If I am right, eternal glory awaits me beyond the grave; if wrong, I still may share the best of your hopes.

5. If you are right, you have nothing to gain after death; if wrong you have everything to lose.

If I am right, I have everything to gain, if wrong, I have lost nothing."

# Why Fewer Prospective Ministers?

By Elmer Nicholas Miller

DIFFERENT surveys have been made to discover whether there is an increase in the attendance of theological students at the seminaries. The reports are contradictory, but in spite of that fact, they reveal information the compilers did not take into consideration.

Let us grant that there has been an increased attendance with the beginning of 1921, and that the increase is the first for some years. Statistics show that there has been a decline for the past several years, to such an extent that leaders become alarmed lest there should be not enough pastors in a few years to care for the churches, and their fears have been well founded.

### What the Enrolment Shows

An analysis of the enrolment of thirteen seminaries shows that the increase is not to be of any special value toward solving the shortage of ministers which, we are assured, exists. If ministers are to head social clinics, then there will soon be an adequate supply of pastors, but if they are to be true spiritual leaders, "preaching the Word," then the shortage is going to be greater than ever.

The thirteen seminaries report an increase but take pride in saying that one of the special features for the year is the increased interest in their departments of social service and kindred subjects. One of the seminaries goes so far as to state, "Our effort is not to conform our students to the old methods, ideas and theology, but to transform our methods and materials so as to fit men for the world as they are going to find it today. . . . Religious leadership and interpretation is the basis of progressive civilization, and the call is for aggressive, dominating, spiritually confident men for the salvation of society and the cheering of souls."

So far as we are able to discover from the surveys made, this is practically the keynote of the present course the seminaries have taken in their effort to maintain attendance. They are making their appeal on the basis of a social culture education, and gaging their increased enrolment, not on the preparation for pulpit ministry, but on the number preparing for some form of social service.

In the face of this attempt at a showing, one great denomination reported, that in one section, in a given period of time it had to close 1,000 churches for the lack of pastors. And the latest estimate is that there are 50,000 churches without pastoral help, the number increasing rather than diminishing. The churches reported as closed were in sections where population is on the increase, and the situation has not changed. What is the difficulty?

### A Dangerous Situation

The first reasons for this slump in interest in the ministry with an over emphasis on social service, is the lack of loyalty to the Bible.

The second, reveals a very dangerous situation, for those who engage in social work need not believe the Bible or be praying people! They see sin as a disease, or an anomaly. They do not see sin as *sin*, nor do they recognize that Christ's death is the cure for sin, but consider soap and water and better cooked meals and sanitation, as the golden panacea, which is not the cure but the by-product.

We have not forgotten the great appeals for money the denominations made after the war, and that the basis of their call for service to young men and women for different activities, was an assured stipend for those who entered, especially social service vocations. Seemingly because of this fact, social workers are more readily to be had on a salary basis.

We do not deny that a laborer is worthy of his hire, but hire is not the true basis of Christian service. It is the hireling that flees when he sees the wolf coming. When we are truly serving the Lord we have the least thought about a guaranteed salary. And the best proof that God is true to His own may be seen in the work of the faith missions which have taken the gospel to the ends of the earth on the basis of believing prayer, and not salary.

### Teachers But Not Preachers

Why the decreased number of young men from the colleges and seminaries who are going into the ministry to preach the gospel, and what the Bible says about sin and salvation? Why do so few of them go to the mission fields with a burning desire for souls? We have plenty of young men and women who are willing to teach in the schools and colleges on the mission fields, but few who are willing to undergo the hardships of pioneer life teaching the simple gospel story.

The solution of the causes of the present lack of burden for souls is not far to seek. Place your queries on the basis of salvation through the shedding of Christ's blood, against the social theories for the eradication of sin, and you will find that the larger number of our graduates know more about the purported causes for poverty, crime, immorality, and statistics on accumulated wealth, than how to lead a soul to Jesus Christ, who paid the penalty for their sins.

It is inevitable that the thing emphasized as the important thing shall obsess the mind, and it is too true that any daring contradiction of the Bible, is the thing which makes the strongest appeal to the human mind. Since the doctrine of sin has been explained away, there is no vision of need for soul saving. And "where there is no vision the people perish," is still true.

Men today must have as much a vision as the prophets of old. The modern cry is that they should have a vision of social needs. No one denies that. The prophets of old had a vision of social needs, but it began with a change of heart, and was based upon a "Thus saith the Lord," in contrast to the modern cry, "Statistics show."

When the vision of the crucified and risen Christ is lost, when the vision of perishing souls is lost, and the imperialistic plans of the church become a false interpretation of the commission of Christ, then social unrest is the inevitable result, and each injection of the social serum, only adds to the unrest of the body until there is a complete and sudden collapse.

Young men and women will not present themselves for the true life of service until they see Christ and Him crucified, and that they will not do, for the cross is foolishness to some theological professors.

### God Keeps His Promise

But young men and women are answering the call to a life of sacrificial service. They are answering for the mission fields, both home and foreign, and for pastorates and every form of Christian service.

Ask the faith missions what their difficulty is, and they will say, not the lack of men, but money, and salary is not the basis of appeal, but love for the Lord, and the souls of men. All work that is standing by the Word of God is having no difficulty for lack of men, but in keeping up with the enthusiasm for the work itself, and the enlarging of the fields of labor.

What is the cause of it all? The age-old promise that the Word of the Lord shall not return unto Him void. He is keeping His promise, and those who are faithful in teaching and preaching it, are reaping a harvest.

But will the seminaries and colleges acknowledge that this is true? In order to cover up the fact that they are losing ground they have instituted the social service departments and by that means have increased enrolments, but that is not enough. The thing that has been done to make a good showing for pulpit and other needs is to include the output of the Bible schools in the same class as the seminaries, and with their output, there is a decided increase.

They do not hesitate to sleep under the same cover they called vile with the Bible schools. The contradiction of their position is the evident result of their handling of the truth.



Prominent Baptist Ministers will speak at the Fundamentals Rally, Moody Bible Institute June 21-22. See Editorial Note.

### The Crow in Canary's Feathers

*The Christian Register* says: "While enrolments at theological schools show little tendency to increase, young men and young women in large number are offering themselves to other forms of Christian work than the ministry. Chicago University, Moody Bible Institute, and other schools report heavy enrolments, including many college graduates returning for advanced studies."

This quotation placing the Moody Bible Institute in the same class as the Chicago University, is evidently an effort of the crow to steal the canary's feathers.

Boston University is reported as having closed registration because it was so heavy, and the course they offered prepares workers for social centers, Sunday-schools and churches.

One can begin to see that there is a reason why young men are not entering the seminaries for training for the ministry. Before they get there their souls are dulled to the sinfulness of sin, the reality of the atonement and the personality of God, and the Bible has become a crazy quilt to be taken to pieces to find from whence the parts. Their true faith is lost and a semblance of faith in the divinity of man has been substituted.

But to take the place of the faith "once for all delivered to the saints," something must be done to interest people in the schools, so the new social courses which are guaranteed to give the required thrill, and an attempt is made to sing every note on the social scale while precious souls are perishing.

## Why The Violet Was Created

**By Cora Cochrane Graves, Clark, S. Dak.**

A fair young violet by the lakeside nestles,
A dainty flower with fragrance sweet and mild;
I pluck her from tall grasses that would hide her—
How dear she is—so like a lovely child.

"Whence came thee, little violet?" I query,
"What is thy mission in this world of woe?"
Then, silently, a magic spell falls o'er me:
I dream a wondrous dream of long ago.

A sweet, shy child I see, whom they call Violet
(A name no one has e'er possessed before)
Because all quite agree that she is different,
A maiden born to worship and adore.

A lovely maiden, gentle, shy and modest
Wooed by a noble youth—ah, happy sight!
Their hearts are bound by golden ties of marriage
When baby rosebuds open toward the light.

But Violet's heart is doomed to deepest sorrow,
No children come their lonely home to bless;
Still mother-love must ever find expression,
Ah! 'tis the path that leads to holiness.

To serve the Lord becomes her chosen mission,
And, through devotion and unselfish love,
Leads many wandering souls into the kingdom,
The kingdom of the Holy One above.

Now Violet's hair has turned to softest silver;
Long years she's served, so patient and so true;
Down by the lake her aged footsteps wander,
She gazes into the calm depths of blue.

Then in a vision full of wondrous splendor,
An angel of the Lord appears to her,
And says in accents, oh, so sweet and tender!
"I would that which you long for might occur.

"I cannot give you now your human children;
Yet does the Lord a favor grant to you
Who've filled so well the little place He gave you,
Without a thought of fame and honor, too.

"So, take your gown, your gown of softest purple,
And tear it into tiny shreds, just so;
Scatter these fragments then, whene'er you wander,
Where'er one falls a little flower will grow.

"And they shall be your children—like their mother,
They'll have a nature modest, sweet and shy;
Each year they'll bloom afresh, ah, millions of them!
The Holy One to serve until they die.

"And they'll reveal to man the love celestial
That serves so willingly in corners small,
Without a thought of worldly fame or For honor
to the Holy One—Love giveth all."

# A Forward Step by The Moody Bible Institute

A Group of Moody Bible Institute Students in Front of Men's Building

FOR thirty-six years the Moody Bible Institute has been a school of preparation for Christian workers, both men and women, who have carried the glad tidings of salvation to every part of the world. Hitherto it has not claimed to prepare men for the pastorate, although many of its graduates and under graduates, sometimes with very slender equipment, have found fields ready for their ministry in which God has richly blessed them. *But with the opening of Fall Term, September seven, it will inaugurate a three year course for the preparation of pastors.*

This step is taken with some reluctance because of the added responsibilities involved, financial and otherwise, but the Institute's trust is in the same God whose promises have not failed, and who is sufficient for these things.

It has not been decided upon hastily, nor has it been taken by the Institute entirely on its own initiative; but rather as the result of a steadily increasing pressure during the past six or seven years from many quarters, ministerial and lay, and at the suggestion of Christian leaders whose counsel it would be unwise to disregard.

One reason for the step is the alarming fact that hundreds of churches have been closed for lack of pastors, while at the same time the number of young men studying for the ministry has shown a marked decrease.

But another is the still more alarming development of the apostasy in Christendom predicted by the prophets of the Old and New Testaments. The customary educational sources of the ministry, with some blessed exceptions, have become polluted with a "philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). The Bible is no longer regarded by them as an infallible revelation of God, and even His personality is being questioned. It is common knowledge also that Christ's deity is denied, and the supernatural in His life and death, including His resurrection from the dead. Man is not fallen and in need of a supernatural salvation, but is in process of ascent from the brute to a perfection largely of his own making.

These things point to the need of a re-affirmation of "the faith which was once for all delivered unto the saints" (Jude 3), and the multiplication of pastors who will feed the flock of God, and who will neither destroy nor scatter them (Jer. 23:1,2).

The course of study projected by the Moody Bible Institute, and to be known as the Pastor's Course, is for the adequate preparation of qualified students who feel led of God to enter that holy calling. Graduates of certain of the Institute's regular two year courses (covering ninety weeks in all), will be eligible for enrolment in it, which will require one year's additional work, covering forty-five weeks. Qualified students from other institutions, and other applicants having had a training equivalent to that above specified, will also be eligible.

The subjects for study will include New Testament Greek, (Hebrew may be added later); Christian Theology and modern Apologetics, with special attention to contemporaneous religious thought as it bears upon the vital doctrines of the faith; Bible Exposition to qualify pastors for expository preaching; Biblical Psychology; Biblical Criticism; Christian Philosophy; Pastoral Theology; History of Doctrine; Church History; Public Speaking; Practice Preaching; Evangelism; Practical Methods of Christian Work; Church and Gospel Music; and Denominational Church Polity.

It is purposed that instruction in the subject last-named shall be given by representatives of the various denominations to such students as may be looking forward to service in those denominations.

The Moody Bible Institute has always put the Bible in the foremost place, and this it will continue to do. That book is

View on Institute Place—Left, Office Annex and Men's Dormitory; Right, Men's Building and Educational Offices; Background, rear of some Institute Buildings on North LaSalle Street



Fundamentals Rally at The Moody Bible Institute June 21-22. See Editorial Note.

a living Word, and when it is taught by regenerated men endued with the Holy Spirit, it may be trusted to make its own way into the character and equipment for the mightiest service that can be named.

As stated above, the Pastors' Course will be inaugurated, D. V., September 7, 1922. further information concerning which will be furnished on application to the Moody Bible Institute, 153 Institute Place, Chicago, Ill.

JAMES M. GRAY,
Dean, and Executive Secretary of the Board of Trustees.

# Mr. Bryan Will Speak at the Sunday-school Convention

MR. Ralph Welles Keeler, chairman of the Committee on Publicity, Sixteenth International Sunday-school Convention, has prepared a lengthy statement with reference to the withdrawal of the original invitation to Mr. Bryan to speak at the International Sunday-school Convention at Kansas City, Mo., June 21-27, 1922. From this statement we have taken the following:

On April 13, 1922, the *Christian Register* of Boston, a Unitarian paper, carried the following: "Mr. William Jennings Bryan was chosen by the Program Committee to speak, but the committee's report was rejected by the Executive Committee, which would not approve his appearing. His medieval views and his hostility to teachers was the reason." Mr. Keeler says that in this statement there are two errors. The Executive Committee of the International Sunday-school Council and Religious Education did not reject its report re the invitation of Mr. Bryan to speak before the convention. Mr. Bryan was not turned down because of his medieval views and his hostility to teachers, as the following will show:

In December, 1921, Mr. Marion Lawrance formally invited Mr. Bryan to make one of the chief addresses at the convention. Mr. Bryan replied, saying, "While I cannot make definite promises, I shall endeavor to reserve a day for your convention." January 13, 1922, Mr. Lawrance renewed his invitation, and Mr. Bryan replied, "I will try to come on June 27 and will let you know as soon as I am able to fix the date, but it will be some time yet before my plans are completed."

On February 16, 1922, the International Sunday-school Association and the Sunday-school Council merged into one body, to be known as the International Sunday-school Council of Religious Education. This involved a complete change of organization and extensive change in the program for the coming convention. Several men engaged to speak under the old plan were written withdrawing the invitations, one of them going to Mr. Bryan, which was as follows:

"Sometime ago I wrote you in regard to speaking at the International Sunday-school Convention. Your last letter indicates that you thought you could be present and would let me know later. For two or three years the International Sunday-school Association and the Sunday-school Council have been planning a merger. Both of these bodies held meetings last week in this city and the report of the committee to effect the merger was unanimously adopted by both parties. As a result of this action, the entire program must be recast. On this account I am instructed by the Program Committee to withdraw the invitation we have sent to several choice popular speakers, yourself included. Since your two letters to me indicated that you were not positive you could be with us, I hope it will not greatly inconvenience you." To this Mr. Bryan replied: "While I had planned to go to your convention at Kansas City, I am not at all disappointed by the change, because I was coming at a sacrifice, and I think I can use the time to advantage. You need not feel at all embarrassed at having to withdraw the invitation."

It will be noted that the item in the *Christian Register* appeared April 13.

On April 26 Mr. Marion Lawrance sent the following telegram to the *Sunday School Times:* "Kansas City Program Committee, Kansas City Local Committee of One Hundred, and Kansas City Ministers' Alliance joined in cordial, unanimous invitation to Mr. Bryan to speak on the Convention program. He has been notified by wire; we have no reply yet." Mr. Bryan has accepted the invitation.

The statement of Mr. Keeler closed with this paragraph: "The popular protest for and against the reinstatement of Mr. Bryan on the convention program involves the Convention Committee in serious difficulties. The International Sunday-school Council is representative of 29 of the evangelical denominations of North America. Its constituency naturally represents widely differing view points, regarding many theological and scientific questions. It is the policy of the Council neither to assume any attitude on these questions nor to allow itself to be drawn into controversy regarding them. Its purpose is to bring together in a practical form of Christian service, all those who are loyal to Jesus Christ and the essentials of the Christian religion. It is setting itself to the constructive task of providing the program of religious education to meet the needs of the present crisis in the moral and religious life of America. The protest against the action of the Program Committee plainly grows out of misapprehension. Because of this the committee was faced with this peculiar situation. The former action of the Program Committee was not on theological grounds."

# "Spiritual Equipment for the Last Days"

**Excerpts from a book with the above title, written by Charles H. Usher**

"WE NEED to understand that the parts that make up man's personality and individuality, viz., his mind, his will, his self-consciousness, are meant to be a protection against the attacks of the supernatural."

"Evil spirits must needs interfere with and break down this defense in order to get possession, therefore they concentrate their attention upon man's personality."

"Galatians 2:20 is one of Satan's favorite texts—misinterpreted, of course. Certain teachers say, 'Let go the will,' or 'have no will,' so as to become a perfect channel for God's will. But, God never demands the letting go of the will, but the surrender of sin in the form of self-will."

"Intelligent faith is what is needed * * * that is the thing to seek after, and not supernatural experiences."

"Satan obtains the use of the mind by keeping it in its carnal state, causing the soul to live on a carnal plane. In this state of carnality, man's natural reasonings are no defense against the subtilty of the angel of light and his wicked spirits."

"A passive mind is the condition for the counterfeit workings of Satan, but an active, pure, healthy mind is a necessary condition, if the Holy Spirit is to work.

"The mind must be under the control of the man as well as the will; if not controlled by the man, it is at the disposal of evil spirits."

"Claim the atoning death of Christ to deliver the mind from this state (of passivity), so that it may be brought into subjection to the Holy Spirit. Paul says, 'Be renewed in the spirit of your mind,' and 'gird up the loins of your mind.'"

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You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs; they pass into laws; they pass into doctrines; they pass into consolations; but they never pass away.

# A Special Summer Course

## For Pastors, School Teachers, Missionaries on Furlough and Others at the Moody Bible Institute July 5-August 5, 1922

WHERE can you find a happier or more helpful combination than is suggested by the title of this article.

Chicago's reputation as one of the world's summer resorts is well deserved. Its park system is unsurpassed, its beaches numerous and accessible, and its lake cooled air refreshing and invigorating.

The Moody Bible Institute also furnishes a joyous, restful, uplifting, devotional atmosphere, as might be expected of a place which is constantly undergirded by the prayers of God's saints throughout the world.

While the Special Course runs from July 5 to August 5, any who cannot remain for the entire period are welcome to get all they can in whatever time they may have available.

Distinguished instructors will supplement the Institute's regular teaching force as follows:

Rev. Robert Dick Wilson, D. D., Ph. D., professor of the Semitic languages and Old Testament Criticism in Princeton Theological Seminary. His subject for the Summer Course will be "Research In Old Testament Records."

Rev. Melvin Grove Kyle, D. D., LL. D., professor of Biblical theology and archaeology in Xenia Theological Seminary, will deal with some of the more recent discoveries in archaeology, and give one of the more popular evening stereopticon lectures. Dr. Kyle has recently returned from one of his numerous trips to the Orient.

John M. MacInnis, D. D., Ph. D., Litt. D., pastor of the South Presbyterian Church, Syracuse, N. Y. His subject will be the claims of the Christian religion in the light of philosophy, science and criticism.

Rev. J. L. Campbell, D. D., formerly pastor of Central Square Baptist Church, Cambridge, Mass., and now Dean of the Bible Department of Carson and Newman College, Jefferson City, Tenn. Dr. Campbell's subject has not yet been designated.

Rev. Melvin E. ("Mel") Trotter, America's foremost leader and organizer in the work of *rescue* missions, accompanied by Mr. Homer A. Hammontree as chorister and soloist. Mr. Trotter will lecture on evangelism.

Rev. Gordon B. Watt, of Edinburgh, Scotland, a deeply devotional teacher of the Bible, will give a series of addresses on the deeper spiritual life.

The program will also include studies by the dean, Dr. James M. Gray, in the Johannine Epistles and the Revelation; experimental work in Bible Teachers Training, for young pastors and those specializing in religious education; and evening lectures on Demonology and Spiritualism.

Lectures in Homiletics by Rev. John C. Page, dealing with the method and advantages of expository preaching and the study of a book of the Bible for homiletic purposes. Mr. Page will also lecture on the Bible Doctrine of the Holy Spirit.

Rev. P. B. Fitzwater, D. D., will teach I Corinthians on the Chapter Summary plan, in which the student is instructed in the facts and teaching of the Epistle, chapter by chapter and in Bible analysis he will teach the epistles of Paul to the Ephesians and Colossians.

Rev. Grant Stroh will lecture on church History, covering the rise and spread of Jesuitism, the Reformation, Pietism and Rationalism in Germany, the Deists, and the missionary church, etc.; and on the Biblical Criticism of the Old Testament.

Rev. C. P. Meeker, director of the Institute's Practical Work Course, will deal with methods and plans for organizing and conducting open air meetings in city and country. Personal Evangelism, and also give instrutions on how to deal with some classes of persons whose cases often involve special difficulty.

Exceptional advantages will be afforded students in the actual doing of Christian work, going out two by two or in groups under the supervision of the Director, for meetings in the open air, in factories, rescue missions, in jails, hospitals, etc.

It will be a rare privilege to study Foreign Missions under the instructions of Rev. R. H. Glover, M. D., director of the Institute's Missionary Course, who began his missionary experience as a pioneer in a hitherto unopened province of southwest China. Subsequently he supervised the work of missionaries in central China under the Christian and Missionary Alliance. He has traveled in virtually all mission lands.

Instrution in Bible Story Telling and Black Board Drawing will be given by Miss Edna Gray Johnson.

The Music Course of the Moody Bible Institute was never better equipped than at present. Professors Alfred Holzworth and Talmage J. Bittikofer, will give instuction in congregational singing and its place in worship; how to choose hymns; the relationship of a minister to the organist or choir leader; elementary conducting, etc.

In Domestic Economy and Manual Arts instruction for women will be given by Miss Leah May Gaymon and assistants. This will include sewing, a study of textiles and tests for quality and adulteration of fabrics; diet and health cookery and home management; the craft work in a daily vacation Bible school linked to Scripture references; basketry and book binding.

## ONE CHRIST—ONE CALVARY

**By Mrs. M. Fraser**

Neither is there salvation in any other (Acts 4:12).
One sacrifice for sins forever (Heb. 10:12).
Beside me there is no Saviour (Isa. 45:5).

Only one Christ, my Saviour dear,
Of whom God's Holy Word speaks clear,
And that true record that He gave
Proclaims that none but Christ can save.
One Christ alone by faith I see,
Speak not of other Christs to me.

Only one Calvary I decry
Beneath a distant Syrian sky,
Where, nailed upon a cross of wood,
He sealed my pardon with His blood.
One Calvary alone faith sees,
Point not to other calvaries.

There God-forsaken for my sake,
While the sun hid and rocks did quake,
For me made sin—for me accurst,
While hosts of darkness did their worst.
He died and dying did prevail;
His "It is finished" rent the veil.

One Calvary alone for me,
One Christ, God's Christ, and none but He.
And He who died and rose again
Is coming back on earth to reign;
Ere long we'll meet Him face to face,
And praise Him for His saving grace.

Look unto me and be ye saved all the ends of the earth: for I am God and there is none else (Isa. 45:22).

## HAVE FAITH

**By Miss Mary Deysher Good, York, Pa.**

Hope on! and when all hope is gone,
Have faith, for faith can bring more joys
Than hope has ever known.

Hope on! but when hopes shattered lie,
Have faith, for faith can bring to life
The joys that hope let die.

Hope on! but let your hope with faith be blessed.
For faith is firm and stands all storms,
While hope is by one doubt depressed.

Hope on! and when all hope is fled
If you have faith, rely on it
To find your hope not dead.

## MURDERERS HAVE SMALL CHANCE TO HANG

By a careful rearrangement of statistics the Chicago crime commission, February 1, presented concrete evidence of the preponderating failure to convict in the major cases before the criminal courts of Cook County.

In a report of the committee on statistics it is stated that less than one in four of all the defendants tried for murder during 1921 were convicted. Out of thirty-one cases and thirty-four defendants charged with manslaughter, but one received a sentence to a penal institution, and, the report adds: "This indicates that a man has thirty-four chances to one of not being convicted, 97 per cent escaping punishment."



Prominent Baptist Ministers will speak at the Fundamentals Rally, Moody Bible Institute June 21-22. See Editorial Note.

# What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editor.

## SOME ENCOURAGING SIGNS

*Dallas (Tex.) News.*

Ear tickling epigrams feed no starving lambs. If the Book of faith, hope and love is not inspired, then the world is an accident and life a bad joke. Any minister of the gospel who does not believe the gospel is inspired is not getting anywhere. His ministry is bound to be barren of results for righteousness. If the man in the gutter had to wait for that kind of a minister he would have mighty slim chances.

## THE WRONG LEARNING

*Jewish Missionary Magazine*

A man may know all about the rocks, and his heart remain as hard as they; he may know all about the winds, and be the sport of passions as fierce as they; he may know all about the stars, and be as a meteor, whose end, after a brief and brilliant career, is to be quenched in eternal night; he may know all about the sea, and his soul resemble its troubled waters, which cannot rest.

A man may know how to rule the elements, yet not know how to rule his own spirit; he may know how to turn aside the flashing thunderbolt, but not the wrath of God from his own guilty head. He may have all the knowledge of a Newton, a Laplace, a Watt; he may know many mysteries and understand many hidden things, but if he has no personal knowledge of the love of God, brought near to sinful men in Christ, what shall it avail?

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Mark 8:36, 37.)

## PERILS OF AMERICAN CHILDREN

*Boston Evening Transcript*

Masses of American children and youth today are reared in an atmosphere of crime and immorality. We have excluded the Bible, and to a great extent religious teaching from our public schools. The histories which our youth read are devoted in a far too great extent to a record of the crimes of public characters in past ages, much of the "literature" which falls into their hands is no better and some of it far worse. Certain streets of our cities, packed with seething masses of humanity, in which are multitudes of the young, resound nearly all of every day with the shrill voices of news venders yelling out the main fact of the latest crime horror, or social scandal, while the "movies" which have come to divide with the cheap newspaper the responsibility of being the principal educator of American youth have heretofore been prolific inspirers of crime. Dance halls frequented by under-dressed women and girls, highly decorated and scented with paint, perfume and face powder, accentuate the immoral impulses of the young.

## SUPERIOR WISDOM

*Signs of the Times*

Brisbane makes sport of Bryan's anti-evolutionary speeches, by saying that inside Bryan there is a little appendix that refutes all his arguments. Brisbane says that it is but the vestige of the long appendix that animals possess. Further, to quote the journalist's own words, "The ear with which Bryan listened to applause is only an evolution of the gill, with which his ancestor, the fish, allowed the water to escape after extracting the oxygen." Just where did Brisbane learn all this? And if this be so, why might it not also be true that our toe nails are but the remains of scales that once covered us as fishes? and the flowing beard, why it is probably the relic left us from the days when we were goats. And that nose on our face, is, without a doubt, our souvenir from the elephant age. The whole subject is so fascinating we are loath to stop. But the fascination is exceeded by the foolishness. Truly this is "science falsely so called." Take your choice of ancestors—fish or goat or almost anything that creeps upon the face of the earth. My choice is the man Adam, who "was the son of God" (Luke 3:38).

## MEDICAL NONSENSE

*Chicago Journal of Commerce.*

Now the writing doctors are doing what they can to stuff the public with theories that greatness and genius and crime are physical and not spiritual. Before us lies an article (in a Sunday supplement, of course) on "gland chemistry." In it we are told that Caesar and Napoleon were ruthless because their pituitaries formed unevenly; that Oscar Wilde was eccentric and low because his thymus was overdeveloped; that Darwin was a genius because of unbalanced glandular functioning, and that criminals are victims of thyroid conditions beyond their control.

Thus the spirit of man is mocked by these pseudo scientists, obsessed by the physical structure of human beings, and careless and ignorant of his soul. Their teachings plant the idea in inferior intellects that character is a physical and not a spiritual quality, and that responsibility for crime, indulgence, dissipation and wickedness resides in the flesh. Rotten stuff it is, which bars out of consideration all that is finest and most inspiring in human lives—that denies free will, the choice between good and evil, and a real man's responsibility for his conduct.


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## A DOUBTFUL PROGRAM

*Herald and Presbyter*

*The Lutheran* is quite severe in its review of the Federal Council's Lenten program and the booklet, entitled *The Fellowship of Prayer*, issued under the auspices of the Council. It says:

"Only once is the word 'atonement' used, and in the following fashion on page 15: 'Whatever my understanding of the atonement, I may be sure of this, that if I have welcomed the Christ as the dominant spirit of my life, I am saved.' Here the burden of man's salvation is plainly shifted away from Christ's atoning death and placed upon man. In other words, man saves himself by welcoming Christ as the dominant spirit of his life. In both the booklets named, nothing appears that would put us in a mood to sing the old hymn, 'Rock of Ages.' The suggested devotional hymns on pages 16 and 17 (of which there are 16) are absolutely barren of atonement thought and full of the sentiment of salvation by works. The thought is that in working out redemption, Christ has led the way and all we have to do is to follow after; that Christ is our model, not sacrifice.

"The very fact that a quotation from Harry Emerson Fosdick appears as a seed-thought in every day's devotions is evidence that the booklet is made to voice the salvation-by-works doctrine of the new theology. We cannot believe that it represents the faith of the great mass of Presbyterians, Baptists and Methodists, and it is to be hoped that the evangelical faith and spirit will find a voice and speak in no uncertain tones against this evasion of the great fact of the atonement, on which alone man's salvation must be based."

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## TALKING WITH THE DEAD

*New York World*

Sir Arthur Conan Doyle's visit will awaken an unusual interest because of its unusual object. If the distinguished author came to lecture on literature he would be assured of a warm welcome. Coming as he does to preach spiritualism and to prove both the existence of life after death and the possibility of communicating with the spirit world, his mission transcends that of most lecturers from abroad.

He has talked, he says, with more than twenty members of his family who have passed from earth. He knows there is no hell. He is just as positive in his conviction that the departed are happier in their spirit life than they were here. Surely this is a message calculated to appeal to the most indurate materialist.

It is a message that a public less sceptical than it was about the cruder spiritualistic phenomena of a former time will receive with open mind. The world generally is in a more receptive mood as regards the possible truth of the doctrine of spiritualism than was the case before the war. All Sir Arthur Conan Doyle's audiences will ask is proof; they will no doubt be content with proof of one alone of his claims—that he holds communication with his dead soldier son.

The credulous will believe as a matter of course; the doubters will demand a positive sign and token, and it remains to be seen how fully the lecturer can supply that need. It is a disadvantage, as respects convincing the sceptical, that the lecturer's talks with his dead have been conducted only through a medium, "a delicate materialization being necessary," as he says, "as a means of communication." That is the veil behind which imposture has hid in the past, and without discrediting it in the present instance, it must be torn away before popular doubts are dispelled. Once a spiritualist of authority and repute proves that he is in direct communication with the dead, there will be no lack of believers.

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## A MISTAKEN IDEA OF THE PURPOSE OF THE CHURCH

*Presbyterian of the South.*

It must be gratifying to those who love God to see how quickly men lay the blame of the present and prospective disasters on the church of God. She is expected to walk into this welter of blood and distress and lay a healing hand at once on every world ache, and drive it away. She is expected to heal the sick through her touch, to straighten out politics and purify the Augean stable of this world's international affairs.

Every effort to relieve the distress of a starving world appeals to her. She must turn aside from her mission of proclaiming the good news of salvation to serve tables of all kinds. It is a high compliment that this is expected of the church. And we venture to say that the church has done her part in this relief work of all kinds for the past six years.

Why should the church settle things? Is that her mission? In fact, some of us believe her business is to upset and unsettle things till Jesus comes. Her only weapon is the proclamation of the truth. And when men are crazed or blinded and deafened by their deadly desires, is not her voice likely to be an impotent one?

The inference that she is dozing and droning along without any interest in the affairs of men is hardly fair. From association with many ministers, and in many kinds of gatherings, I am sure that the troubled condition of the world lies as a heavy burden on the hearts of God's people. She may be confused as to what is just the thing to do. Perhaps she has not caught the message over God's wireless to her in this hour, but she is listening and hoping and praying. Her message is first to the souls of men, and only as these other things help her to deliver her message does she take up these other things.

Another grievous mistake of the purpose of the church is to think that organization will save. We are overorganized. There is too much machinery for the power. Too many men are willing to handle the reins and too few to furnish the team.


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*For further information address*

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**Fundamentals Rally at The Moody Bible Institute June 21-22. See Editorial Note.**

# Young People's Society Topics

**John C. Page**

### June 4
### "Better Friendships"
### 1 Samuel 18:1-4; 19:1-7

The friendship of Jonathan toward David found expression in self-giving, while the friendship of Saul toward David was directed and animated by self-gain. Jonathan's friendship was marked and manifested by generosity; Saul's friendship was marked and marred by selfishness. When David's popularity with the people exceeded that of Saul, anger and jealousy displaced Saul's former friendship. The New Testament principle expressed in the words "in honor preferring one another" was utterly lacking in Saul. According to the promise in 1 Samuel 10:6, he was "turned into another man" when he became king, but the change was not that of a new nature; it was simply external and preparatory to the task of leadership. Anger, jealousy, and animosity feature his relations with David after it became apparent that David was God's choice rather than Saul. He would resort to deceit and murder rather than tolerate anything that involved self-abasement, or sacrifice for another.

These two men, Jonathan and Saul are representatives of two types of friendship: those who seek our highest good, even to the sacrifice of their own interests and those who seek our good only to the point of their own convenience. Friends of the first type are very rare; those of the latter quite plentiful. The former stick closer than a brother; the latter not as close as a second cousin. To possess even one friend of the first type is to be rich; to possess a multitude of the other type is to be poor.

The bettering or improving of our friendships is abundantly worth-while. Strive to be like Jonathan as a friend, but remember in so doing that this sort of friendship is not common to unregenerated human nature. The supernatural power of God in its gracious and benign influence must operate within. Self is enthroned even in friendship until dethroned by the reign of Christ in the heart. He alone can enrich life and develop the rare qualities of a good friend.

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### June 11
### Team-Work: Helps and Hindrances
### Nehemiah 2:17-20; 3:28; 4:6

The third chapter of Nehemiah gives a fine example of team work. Earnestness of desire and unity of purpose are easily seen in the words "let us rise up and build" (2:18).

Prior to this and leading up to it, there is the prayer of Nehemiah and the answer to it in the providential circumstances attending his journey to Jerusalem. There could be no doubt as to the will of God in his mission and message. In the building of the wall, only those fitted by birth and disposition were invited to undertake the work. The people were of one heart, one desire, one purpose; there was unity of race and of interests as a basis for fellowship. Under such conditions, "the people had a mind to work." They were strong to undertake the task with enthusiasm and able to carry it along to completion.

Now, about the hindrances, these may be summed up under the names Sanballat, Gesham and Tobiah, who hated the Jewish people and the work of rebuilding the wall but these hindrances and hinderers were on the outside. Consequently their opposition was easily overcome.

The lessons are obvious. Christian team work must provide a proper basis for Christian fellowship. One of the most irksome things is to try to have fellowship where there is no real basis for it. For example, it is impossible for evangelical faith to have fellowship with what is known as Modernism, simply because there is no real basis for that fellowship. Team work here is impossible. If Nehemiah had called in Sanballat, Gesham and Tobiah for conference and had followed their counsel, he would have wrecked the divinely given project of rebuilding the wall of Jerusalem. A neighborly spirit can be maintained in community matters, but team work in matters distinctly Christian demands that all the workers be distinctively Christian. There can be no acceptable service to God unless there is an acceptable servant, and the matter of acceptance is determined by our attitude to Jesus Christ. Where His deity and atonement through His death is denied, men of evangelical faith can find no basis for fellowship.

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### June 18
### Cultivating Contentment
### Philippians 4:10-20

The first four verses of our Scripture lesson have a direct bearing upon the topic. These verses should be carefully studied and if possible memorized. A comparison of the Authorized and Revised Versions in the rendering of verse 11 will be found suggestive of truth concerning contentment. "I have learned," says the apostle, "in whatsoever state I am, therein (not therewith) to be content." As long as he must remain in a certain condition he would practice contentment, though he would not stay in that condition longer than necessary. If in the prison at Philippi, he would be content and sing, but this did not prevent him leaving the prison as soon as possible.

While living amid certain trying conditions or in a certain state, we too must cultivate contentment, believing in God and his power to save. Then when the door is opened, leading to more favorable conditions we shall look back over the trying experiences without regret or consciousness of failure because of distrust. God can always make a path through the Red Sea when the time comes. Paul had learned this, consequently he could wait and be content under all conditions, whether favorable or adverse, believing that the will of God was finding its fulfilment in his varied experiences.

Contentment under all the changing conditions of life is an evidence of strength, strength in the inner man. From whence comes this strength (v. 13)? Here is the secret of rest and of power. The indwelling Christ is sufficient for all things, even for contentment of heart amid vexing and perplexing conditions. Only by his indwelling power can this grace be cultivated and made to blossom as a beautiful flower in the garden of the soul.

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### June 25
### "Duties: What They Are and How to Do Them"
### Ephesians 4:25-32; 5:1,2

The fourth and fifth chapters of Ephesians deal with the walk of the believer. The opening words of both chapters are an appeal to "walk worthy of the calling wherewith ye were called." What that calling is may be seen in the preceding chapters. Out from among the world, God has chosen and called a people for his Son. These chosen and called ones are raised from the death of sin and quickened into newness of life just as really as Christ was raised from the tomb (Eph. 2:4-9). Being so quickened and raised, they form a new creation and are God's own workmanship, the product of his grace and power (2:10). They are "made nigh" to God "through the blood of Christ," and are given access to the Father through the work of the Holy Spirit. They form the spiritual temple which God inhabits (2:22). They are called saints and beloved children. Their destiny is shown in 2:7. These things never could have been known apart from revelation. They belong to the things which eye hath not seen nor ear heard, neither have entered the heart of man. They are the things revealed by the Spirit (1 Cor. 2:9, 10). Those who know these things never have time or thought for another gospel which is not another (Gal. 1:6, 7). They realize that they have been created anew in Christ, unto good works, prepared by God for them to walk in. They believe in the Scripture "to every man his work," but for the artificial "social gospel," so called, they have no heart.

Consider now the remaining part of the topic, namely: "how to do them." Who is to answer this question? Certainly power is needed for the doing but, from whence shall this power proceed? The answer is found at that place in the epistle where the writer reaches a climax and says: "Be filled with the Spirit." The Spirit is God, and the God-filled life alone can do the things mentioned and required in this epistle as constituting the walk or duty of the believer.

## RECENT CHURCH STATISTICS

According to information furnished by the Federal Council of Churches in America the total church membership of the country, according to the latest available figures, is 45,997,199. This is an increase of 4,070,345 over the 1916 census figures and indicates a clear gain of more than a million members for the preceding 12 months.

The various religious bodies report 233,104 congregations manned by 200,090 ministers. This is a gain of 5,617 congregations and 8,294 clergy over the government figures for 1916. While there has been much talk of a shortage of ministers the increase in clergy has been approximately 50 per cent more than the increase in the congregations. The 33,014 difference between ministers and congregations does not indicate a corresponding shortage of pastors, as many ministers, especially in the rural districts, have charge of two or more churches.

Of the 45,997,199 persons listed officially as church members, the Roman Catholics have 17,885,646. Roman Catholic figures represent estimated population includin all baptized persons. Protestant bodies count only communicants.

For the first time the Baptists have passed the Methodists in total membership, now having 7,835,250 members, against a Methodist membership of 7,797,991. The Lutheran bodies stand third with a membership of 2,466,645 persons and the Presbyterians are fourth with 2,384,683 members.

The Methodist Episcopal Church (North) reports an increase in membership of 220,870 over the 1916 figures and 62,595 members over last year, its present membership being 3,938,655. It is the largest single Protestant Communion. The Methodist Episcopal Church (South) shows a great gain of 91,315 members for the preceding year with an addition of 231,588 over the 1916 figures, its total now being 2,346,067. The Protestant Episcopal Church has recovered its war loss and now shows a gain of 11,208 over the 1916 figures, of which 7,124 were reported last year. Its total membership is 1,104,029 persons. An interesting fact is that the Salvation Army with a reported membership of 35,969 shows an increase of only 65 persons over five years ago.

The combined Baptist bodies show a gain of 681,937 persons over the figures of 1916. Each of the major Baptist denominations shows an increase for that period. The Northern Baptist Convention with a membership of 1,253,878 apparently shows a gain of only 2,173, but the explanation must be made that during this period 196,867 Missouri Baptists, formerly affiliated with the Northern Baptist Convention, transferred their alignment to the Southern Baptist Convention which now has 3,199,005 members. The latter body not including this transfer, made a gain of 293,068 members. This was the largest gain made by any single communion. The National Baptists (colored) show an increase of 177,746. Fourteen other Baptist bodies show a loss of 7,687.

## GROUP GRADED LESSONS

The International Sunday-school Lesson Committee has appointed seven of its members as a commission on survey of lesson courses. That commission of seven has drafted a new Group Graded Series of Lessons for the Primary and Junior departments. These lessons, for the years 1924, 1925 and 1926, have been for some months past in the hands of various Sunday-school leaders for their criticism and suggestion. They will differ from the closely Graded Lessons hitherto issued by the International Sunday-school Lesson Committee in that they are not graded according to the year of the child's age, but according to the department, here called "group," to which the child belongs. That is, in any Sunday-school using them one course of primary lessons would be studied this year, another course next year, and the third the following year; then the department would take the three years again in succession; thus a child would begin with whichever of the three courses was in use when it joined the department. The same would be true of the Junior department. In this respect they would be like the Departmental Graded Lessons which have been issued for several years by several of the denominations, but not hitherto by the International Lesson Committee.

## A GREAT CHRISTIAN GONE

Many readers of the MOODY MONTHLY will be surprised to learn of the homegoing, on April 5, of the Rev. James O. Buswell, D. D., late pastor of the Spencer Memorial Presbyterian Church, Brooklyn, N. Y., of which field he assumed charge in October last. A former pastorate with the Stewart Memorial Church, Minneapolis, Minn., gave opportunity for the expression of his best gifts, perhaps, and around him gathered a great company of loyal friends and supporters. Besides serving in several pastorates, Dr. Buswell busied himself directly in Bible conference and evangelistic work, and during the World War ministered as chaplain in the army. His ringing testimony will be greatly missed.


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# Practical and Perplexing Questions

**Grant Stroh**

**The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.**

### FAMILIAR SPIRITS

*C. W., Nathalie, Va.*

(1) "Familiar" spirits are evil spirits, or demons, who take possession of mediums. (2) "Trying" is testing the spirits (or teachers, as 1 John 4:1 means), in order to determine whether they are inspired by the Spirit of God or are impostors. The test is that of character or of the teaching. (3) We know of no proof that Lincoln was a spiritist. (4) In our opinion a person who is a spiritist is either not a Christian or is a very weak or ignorant one.

### HEALING IN THE ATONEMENT

*M. A., Spokane, Wash.*

(1) The body is in the atonement, for it is to be changed and "made like unto his own glorious body"; but salvation at the present time does not always include healing. Many saints have suffered to the glory of God.

(2) Isaiah 53:5 and Matthew 8:17 are not to be taken literally for this age. Christ did works of healing while he was here, as prophesied by Isaiah, but He is not miraculously healing all who come to Him now. (3) God is healing some directly, some by the use of means, and others not at all. And this last class may be as holy and exercise as much faith as those who are healed.

### RAISING MONEY

*J. C. M., Leitersburg, Md.*

The Bible method of raising money for God's work is to *give* it or get others to give it. This method is founded upon spiritual laws. The way of blessing in material things is to honor the Lord with our substance. To adopt other means of raising money for the cause of Christ is to deprive one's self and others of a means of grace. When we feed people or sell them something they simply pay for what they get. They obtain no spiritual enrichment. The Bible method of raising money is by tithes and free-will offerings. Genesis 14:20; 28:22; Deuteronomy 14:22; Malachi 3:8-10; Exodus 35:5; 36:5; I Chronicles 29:6-9; 2 Corinthians, chapters 8 and 9.

### DIVORCE

*J. C. P., Falmouth, Mich.*

(1) Marriage of the unsaved among themselves is not forbidden by God, but only the marriage of the saved with the unsaved. (2) Divorcement of the unsaved is condemned except upon the ground of fornication the same as among Christians. (2) If a person be divorced while unsaved, and marry again while the former partner is living, it is sin, even though the second partner becomes a Christian.

*I. G., Aliceville, Ala.*

A minister of the gospel may remarry people who have been divorced upon scriptural grounds.

*H. L. C., Chicago, Ill.*

The Scripture teaching upon divorce applies to both men and women.

### THE VARIOUS KINGDOMS

*G. S. W., East Liverpool, O.*

(1) The "kingdom of God" is universal. He "ruleth over all," good and evil angels, as well as good and evil men But intensively and actually, so far a men are concerned, God rules only in hearts that are in full accord with Him. The rebellious are counted in the kingdom of Satan.

(2) The "kingdom of heaven" is a part of the universal kingdom of God. Technically, it was established upon earth by Christ at His first coming and has since been enlarged by His disciples under the guidance and power of the Holy Spirit. Thus Christ is now exercising His authority from heaven. The "kingdom of heaven" is earthly and visible and practically co-extensive with Christendom. The character and course of the "kingdom of heaven" is set forth in the parables of the kingdom in Matthew thirteen.

*B. C. R., Mt. Vernon, N. Y.*

(1) Christ was born King of the Jews, offered Himself as such, and was so crucified. When Pilate asked Him, "Art thou the King of the Jews?" Christ assented. It is true that He also said, "My kingdom is not of this world," but He immediately modified the statement by adding, "but *now* my kingdom is not from hence." He had in mind the Messianic kingdom which could not then be established, but which He will establish when He returns (Acts 15:15-17).

(2) There is a sense in which the church is the "spiritual kingdom" (Col. 1:13), but we should distinguish between this invisible kingdon and the visible kingdom of the Son of Man during millennial times.

(3) The phrase, "building up the kingdom of God," is often loosely used of the gradual transformation of society by the practical application of "the principles of Jesus." The term may properly be used only with reference to the kingdom in its extensive sense. The phrase, "souls being born into the kingdom," is more accurate, having the authority of Jesus in His conversation with Nicodemus. Through regeneration souls are transformed and become part of the true church, or mystical body of Christ now an invisible kingdom.

*M. E. A., Mt. Vernon, N. Y.*

(1) The phrase, "extending Christ's kingdom on earth," refers to the extension of the Church, and has various meanings according to the people who use it. It may mean the salvation of men, or it may mean only extending the influence of the teachings of Jesus.

(2) Strictly speaking there is only one kingdom. The different names are various phases and spheres of the kingdom of God.

(3) The "kingdom of heaven" is the present limited rule of earthly affairs by Christ from heaven. This embraces Christendom; but within this nominal kingdom is the kernel of the true church, made up of souls who are subject to the will of God. The rule of Christ is now widely disputed. The spirit of the Jews who rejected Jesus as their King is still the spirit of the world at large, "We will not have this man to reign over us." The time is coming when all things which cause stumbling, and them that do iniquity, will be gathered out of the kingdom and destroyed. There is to be a future visible kingdom of righteousness, peace, and glory.

(4) It is confusing to speak of the church as "the kingdom." During the present age the kingdom is in its mystery form. During the coming age the kingdom will be manifested. This is the church age; the next the kingdom age.


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## BRIEF MENTION

*W. H. B., Bridgeport, Conn.*

We would refer you to Nahum 2:4 as a possible reference to automobiles and electric trains.

*H. S. M., Ashland, Wis.*

We are unable to state to what extent "modernism" has affected the Lutheran church in this country.

*E. C. W., Colorado Springs, Colo.*

Opinion is divided as to what kind of bread should be used in the Lord's Supper. In our opinion the variety of bread is non-essential.

*M. B. H., Richmond, Va.*

It requires grace to show our disapproval of wrong practices in the church in such a manner as will help those who are guilty, and perhaps ignorantly so. You will need to pray much.

*H. R., Romeo, Mich.*

It is impossible in our limited space to discuss fully the doctrine of sanctification. We would recommend a pamphlet by Lewis Sperry Chafer, entitled, *Sanctification.*

*N. S. D., St. Joseph, Mo.*

(1) *The Biblical Encyclopedia* is sound in the faith, so far as we know. (2) We would recommend *The Lure of Africa*, by C. H. Patton, and *The Living Christ*, by J. H. McLean.

*A. H., Chicago, Ill.*

(1) The real saints of the Old Testament were "born again."

(2) If "born again" why not "children" of God? (3) Christ is our Intercessor when we are in need, and our Advocate when we are accused by Satan.

*J. J. W., Framington, Mo.*

The "Great Tribulation" and the "Intermediate State" are quite distinct. The first refers to the period of trial with which the present age will end; the second to a period following death, and prior to the resurrection of the body.

*E. B. S., Minneapolis, Minn.*

(1) Our opinion is that the apostle Paul was unmarried. (2) Catholic priests do not marry because they are forbidden by their church it being considered more holy not to gratify the natural desires. Such was the origin of celibacy.

*F. R. W., Moline, Ill.*

Concerning the claim of certain Spiritualists that they secure certificates to practice from the Federal Government, we have information from Washington that the Government issues no such certificates.

*Wilmington Reader.*

God wants all to be saved, but He cannot save any one against his will, even though he may be earnestly prayed for. It is possible to sin away one's day of grace. Such seems to have been the sad case of the man you mention.

*B. W., Newton, Iowa.*

Smoking is always regrettable; but in a men's Bible class in the dining room of a Presbyterian church it is reprehensible.

That Jesus was born under an apple tree (Song of Solomon 8:5) would be in contradiction to Luke 2:17.

*Anonymous.*

Because praying for the dead is nowhere specially forbidden in the Bible is not sufficient warrant for the practice. Neither is there warrant for believing that the dead for whom baptism was performed were unsaved, or that God's grace is operative in their behalf because of our prayers.

*I. M. H., Terre Haute, Ind.*

(1) Paul was converted about six years after the resurrection. (2) After baptism he began to witness for Christ in Damascus (Acts 9:20). (3) It is not known how long he was in Arabia. (4) His own experience is given in 2 Corinthinans 12:2, 3, and no doubt came after his conversion. Acts 9:20 has no reference to this experience, but to his conversion.

*M. P., Porte, Ind.*

The "Disciples," or "Christian Church," does not believe in creeds, hence the difficulty in knowing their peculiar tenets. While decrying sects they are nevertheless a sect. According to the *New Schaff-Herzog Encyclopedia* they now believe in the divine personality of the Holy Spirit. They stress adult baptism by immersion only, but claim that they do not teach "baptismal regeneration."

*C. A., ———, ———, and H. L. C., Chicago, Ill.*

Since in 1 Corinthians 11:5 Paul permits women to pray and to prophesy in the church, we must not interpret 14:34; 35 and 1 Timothy 2:11 in a manner that will contradict the former. But in relation to her husband the woman is not to usurp his proper authority. Women have been blessed as teachers and evangelists, but it does not follow that they should therefore occupy official positions in the church.

*W. F., North Cambridge, Mass.*

The sect that publishes the *Burning Bush*, nicknamed the "Holy Jumpers," is in the main orthodox, requiring particularly that each member turn all of his property into the common fund.

*V. W., Semons, Sask.*

(1) See Psalms 16:10, Ephesians 4:9, for proof of the phrase, "He descended in hades."

(2) The place of torment is prepared by God. Matthew 25:41. (3) See *The Prophet Daniel*, by A. C. Gaebelein.

## SCRIPTURE TEXTS EXPLAINED

*G. S. W., East Liverpool, O.*

*2 Kings 17:17.* A practice that was supposed to be purifying, but might result in death. Forbidden, Deuteronomy 18:10.

*P. L., Ortonville, Minn.*

*Acts 2:16.* Was a partial fulfilment of Joel's prophecy, but as the context in Joel shows that the complete fulfilment belongs to the closing days of this age rather than to the beginning.

*F. G. M., Unionville, Conn.*

*2 Chronicles 14:3.* "High places" were tops of hills or mountains where idolatrous worship was practiced. "Asherim" probably were wooden images of the goddess Asherah.

*W. T., Chattanooga, Tenn.*

*Luke 20:35.* The resurrection "from the dead" is the resurrection of believers. These are accounted worthy, and in the next world (age) do not marry. Family relationships give way to the purely spiritual.

*C. H., Aalborg, Denmark.*

*1 Peter 4:6.* Having had the gospel preached to them during their lifetime even the dead are to be judged, just as those now living in the flesh are to be judged, but who already live in spirit according to the purpose and will of God.

*M. G., Malta, Ill.*

*Romans 3:10.* A general statement of the universal sinfulness of the natural man.

*Romans 6:14.* Promise to the Christian of victory over sin through grace.

*1 John 2:4.* Mere knowledge of God in Christ is insufficient; purposeful obedience also is a prime necessity. See 1:6.

*L. E., Murdock, Minn.*

*Matthew 24:19.* Judging from the close proximity of this verse to verse 21, we would place it in the period of the "Great Tribulation."

*W. A. H., Kansas City, Mo.*

*Hebrew 6:4-6.* The *Christian Workers' Commentary* states that "a true believer is meant."

*Hebrew 10:26-27.* They who know the way of salvation but who wilfully choose the way of sin have only divine judgment ahead of them.

*E. R., Gladwin, Mich.*

*Hebrew 3:12-14.* Taken as a whole these verses are a warning against apostasy through unbelief. The real proof of salvation is steadfastness unto the end. The personal salvation of the Israelites is not in conflict here. The rejection of that generation of unbelievers had reference only to their exclusion from Canaan As to the salvation of such men as you name we must leave that to Him who alone knoweth the secrets of the heart.

*F. F. S., Orion, Ill.*

*John 20:17, with 20:27.* Jesus was meeting two different needs. Thomas demanded physical proofs of the resurrection and Jesus condescended to meet the demand. But Mary already believed in the resurrection (v. 16). She now needed instruction as to the ascension, which news she was to carry to "the brethren." Mary also needed to be taught that some mysterious change had taken place. The old human relationship and touch were to be supplemented by something more spiritual.

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Fundamentals Rally at The Moody Bible Institute June 21-22. See Editorial Note.

# International Sunday-school Lessons

**P. B. Fitzwater**

### June 11
### Jeremiah Cast Into Prison
### Jeremiah 38:1-13

Golden Text.—"Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord."—Jeremiah 1:8.

**I. Jeremiah Predicts the Capture of Jerusalem (vv. 1-3).**

1. To Whom—the People (v. 1). Jeremiah had been taken out of the prison by the king (37:17), and ordered confined to the court of the prison (37:21). The people seem to have had free access to him in the court (32:12). From this place of limited confinement Jeremiah announced to the people their approaching captivity.

2. Counsel Given (vv. 2, 3). (1) All that remaineth in the city shall die by the sword, famine and pestilence. (2) He that goeth forth to the Chaldeans shall live. "He shall have his life for a prey" doubtless means that he shall escape with his life, though losing all else.

**II. Jeremiah Accused by the Princes (vv. 4, 5).**

1. "He weakeneth the hands of the men and all the people" (v. 4). From a human standpoint what they said was true, but since Jeremiah was but the interpreter of God to the nation they ought to have heeded his advice to surrender.

2. "This man seeketh not the welfare of this people, but the hurt" (v. 4). This charge was utterly false. Jeremiah was the best friend of the people, for he faithfully proclaimed to them God's judgment upon them for their sins, and advised them how to make the best of their unfortunate situation.

3. The King's Cowardly Act (v. 5). Jeremiah is abandoned by his cowardly friend. The very one whom Jeremiah was trying to help deserted him. The king was afraid of the Chaldeans, the princes, Jeremiah and God. To be a coward is to be most miserable.

**III. Jeremiah Cast into the Dungeon (v. 6).**

This was not a regular prison, but a cistern which had doubtless been emptied of its water during the siege, leaving only "mire." Into this mire he sank, possibly up to his neck. The purpose was to let Jeremiah die there. There was no possible way of escape. In this situation Jeremiah is a type of Christ (Ps. 69). Jeremiah was one of the bravest of God's servants. No one ever suffered more unjustly save the Lord Jesus Christ.

**IV. Jeremiah Rescued from the Dungeon (vv. 7-13).**

1. By Whom—Ebed-melech, an African Servant (vv. 7-9). The Jewish prophet whom his own countrymen tried to destroy is saved by a Gentile, which may be thought of as foreshadowing the Gentiles' attitude toward Christ. Though Ebed-melech had a colored skin he was the whitest man in Jersualem. He was not only sympathetic, but courageous. He went to the king and boldly declared that the princes had done evil in imprisoning Jeremiah.

2. The Method (vv. 10-13). The king yielded to his request and furnished a guard to prevent interference with the work of rescue. He let down soft rags and worn-out garments by ropes and instructed Jeremiah to put them under his armholes and under the ropes, so as to prevent injury to him as he was lifted up. They lifted him out of the dungeon and he was permitted the freedom of the court of the prison. The act of Ebed-melech is a beautiful picture of tender sympathy.

Why did Jeremiah have such a hard time? Why do the purest and best men and women have to suffer? Why are God's prophets unpopular? Jeremiah, the prophet who declared God's power to deliver, goes to prison and suffers. "Why do the righteous suffer" is an age-old question. Cases in point are many: e. g., Job a "perfect man" is given over to Satan to take all except his life; three faithful Hebrew children go into the fiery furnace; Daniel goes into the den of lions; John the Baptist is beheaded at the request of a dancing girl; Stephen is stoned and Paul is beaten and imprisoned. The answer to these problems may be given along the following lines:

1. The power of God is more strikingly shown in deliverance than in keeping from trials. This was so in the case of the Hebrews in the fiery furnace and Daniel in the den of lions.

2. Great gain accrues to the sufferers: e. g., the Hebrews in the fiery furnace were not only kept from being burned, but had walking with them the Son of God; Job through his trials was brought to see himself.

3. Suffering turns out to the furtherance of God's cause: e. g., Job becomes the priest through whose intercession his friends are pardoned; Paul's sufferings furthered the preaching of the gospel; John through banishment on the Isle of Patmos was given the visions of the Revelation.

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### June 18
### The Downfall of Judah
### 2 Kings 25:1-12

Golden Text:—"Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap."—Galatians 6:7.

Zedekiah was made king of Judah by the king of Babylon (24:17), but in spite of this kindness and the word of the Lord spoken to him by Jeremiah (Jer. 38:17, 18; cf. Jer. 52:3), he rebelled against the king of Babylon. He relied upon the help of Egypt, but all that Egypt could do was to cause temporary interruption of the siege of Jerusalem.

**I. The Siege of Jerusalem (vv. 1-3).**

1. Time of (vv. 1, 2). It began on the tenth day of the tenth month of the ninth year of Zedekiah's reign and lasted about eighteen months. The tenth month according to the Jewish calendar corresponds to our December-January, as their calendar year began about the middle of March. The reason the exact time is given is that this was to be an event of great importance to the Jews in their exile. In their gloomy exile God directed Ezekiel to utter a parable unto the captives that day (Ezek. 24).

2. The Method (v. 1). Nebuchadnezzar came in person with a large army and encamped against Jerusalem and built forts against it round about. It is thought that siege walls were built around the city, shutting it in. On the tops of these walls forts were built from which missiles of destruction could be hurled by their engines of war against the city.


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With the city thus shut in its fall was only a question of time.

3. The Famine (v. 3). Geikie says, "It was speedily followed, as is always the case, with an outbreak of pestilence. Food was well-nigh gone. There had long been no bread. Mothers were at last driven to murder and eat their children. The richest citizens wandered about searching for scraps in the dung hills." Even outside the city the people were starving. "There was no bread for the people of the land." It is estimated that one-third of the people of Jerusalem died of starvation.

**II. Zedekiah's Flight and Fate (vv. 4-7).**

1. "The City Was Broken Up" (v. 4). The Chaldeans had succeeded in making an opening in the wall so large that they could make their way into the city in spite of all that the Hebrews could do. Resistance was carried on to the bitter end.

2. Zedekiah's Flight (v. 4). The king with his men of war fled by night toward the plain. His object, no doubt, was to cross the Jordan at Jericho and hide in the mountains east of Jordan.

3. Zedekiah's Fate (vv. 5-7). (1) He was overtaken in the plains of Jericho (v. 5). When his flight was discovered the Chaldean army pursued and captured him. (2) He was brought to the king of Babylon at Riblah (v. 6). Riblah was a town north of Damascus. It was the king's headquarters from which he directed his armies against Tyre and Jerusalem. Before Nebuchadnezzar Zedekiah was tried as a criminal. (3) His fate (v. 7). His sons were slain in his sight; his eyes were put out; he was bound with fetters of brass; and they carried him to Babylon where he remained prisoner until the day of his death (Jer. 52:11).

**III. Jerusalem Destroyed (vv. 8-10).**

The dismantling of the city was delayed a month, perhaps awaiting instructions from Nebuchadezzar, who was at Riblah. The work of destruction was executed by the officer next in rank to the king.

1. They Burnt the House of the Lord (v. 9). This was the sacred Temple built by Solomon with additions and modifications. Before burning it they plundered it of all its sacred contents.

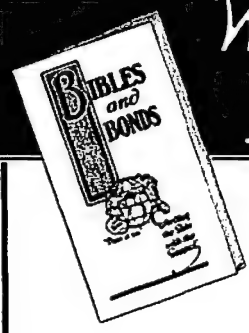
2. Burnt the King's House (v. 9). This was doubtless the palace built by Solomon.

3. Burnt All the Houses of Jerusalem (v. 9). The implication is that the common houses were left for the people (v. 12).

4. They Broke Down the Walls of Jerusalem. The aim was to render the walls useless as a means of defense.

**IV. The Disposition of the People (vv. 11, 12).**

1. Carried Them into Captivity (v. 11). The people who were left in the city and those who had deserted to the Babylonians were carried to Babylon; all such as would be of use in Babylon.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2. The Poorest of the Land were Left (v. 12). The people who would not likely make any trouble were left as vine-dressers and husbandmen. Doubtless they were looking forward to colonization by foreign peoples. The object in leaving these people was that the country might be ready for their coming. Over these people Gedaliah was appointed as governor, with headquarters at Mizpah.

---

**June 25**

**Judah's Prosperity and Adversity**

**Devotional Reading, Psalm 65:1, -2, 8-13**

Golden Text:—"Blessed is the nation whose God is the Lord"—Psalm 33:12.

The following methods of review may be employed. The particular one to be used is to be determined by the taste of the teacher and the grade of the class.

**I. Central Thought of Each Lesson Gathered around the Key Words of the Day's Lesson Subject, namely, Prosperity and Adversity.**

A good outline is the following from Crannell's *Pocket Lessons:*

1. Judah's Prosperity. Based on
   (1) Reliance on God, lesson 1.
   (2) Courageous Venture for God, lesson 2.
   (3) Business Methods for God, lesson 3.
   (4) The Vision of God, lesson 5.
   (5) The Law and Leadership of God, lesson 7.
   (6) Wise Leadership Back to God, lesson 8.
2. Judah's Adversity. Due to
   (1) Presuming upon God's Blessing, lesson 4.
   (2) Presuming upon God's Purpose, lesson 9.
   (3) Rejecting God's Word, lesson 10.
   (4) Persecuting God's Messenger, lesson 11.
   (5) Disloyalty to God and Man, lesson 12.

**II. Golden Text Review.**

Assign the texts to your class the preceding Sunday and ask them to show how the lesson illumines the text, or ask the class to prepare on all the texts and have the members of the class to draw the text and give the answer.

**III. Character Study or Portrait Review.**

Assign the following characters the Sunday before: Asa, Joash, Jehoiada, Uzziah, Isaiah, Hezekiah, Hilkiah, Jeremiah, Baruch, Jehoiakim, Ebed-melech, Zedekiah.

This method can be made very profitable, especially when written work is required or desirable.

**IV. The Summary Method.**

This method calls for the salient facts of each lesson with a statement of its outstanding teaching. Note the following suggestions:

**Lesson 1.** Asa cleared the land of idolatry and called upon Judah to seek the Lord. Because he rested upon the Lord, God gave him victory over his enemies.

**Lesson 2.** Athaliah attempted to destroy the seed royal and then usurp the throne. Jehoiada checkmated her by hiding Joash away for six years. At an appointed time Joash was crowned king and the usurper slain. Every attempt to thwart God's purpose not only fails, but involves the rebel in ruin.

**Lesson 3.** Jesus arose from the dead, showed himself to His disciples and sent them forth as witnesses for Him. Certainty of the resurrection of Christ is essential to witness for Him.

**Lesson 4.** Uzziah made a notable civic and military record, but his success lifted up his heart with pride. In his pride he presumptuously intruded into the priest's office. As a judgment God smote him with leprosy. "Pride goeth before de-



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struction and a haughty spirit before a fall."

**Lesson 5.** Isaiah's vision of God brought him to a sense of his sinfulness. Man's supreme need today is a vision of God.

**Lesson 6.** Isaiah foresaw the end of all strife in the world through the establishment of Christ's kingdom. Peace and restoration shall come to the earth when Christ shall come and remove from men's hearts the cause for strife.

**Lesson 7.** Hezekiah led his people back to God. This he did by means of the Passover feast. The only way for a sinning and divided people to get back to God and be united is around the crucified Lord.

**Lesson 8.** Through the repairing of the Temple the law of God was found. When it was read before the king it brought penitent sorrow. God accepted his penitence and postponed the evil day. The proof that he was penitent was that he took away all the abominations from the land.

**Lesson 9.** Jeremiah was arrested and brought to trial before the princes because he boldly proclaimed God's word to the nation. The one whom God calls to proclaim His word should faithfully discharge his duty regardless of what men may do unto him.

**Lesson 10.** Jehoiakim tried to destroy God's Word by burning it. The book was restored with added words of judgment. Trying to destroy God's Word will not avert His judgments.

**Lesson 11.** Because of Jeremiah's fidelity to God he was cast into prison. Casting the prophet into the dungeon will not turn aside God's judgments.

**Lesson 12.** Nebuchadnezzar captured Jerusalem and carried away the people captives. Though God's judgments tarry they eventually fall.

---

### July 2

### Ezekiel, the Watchman of Israel
### Ezekiel 2:1-3; 21

Golden Text:—"Seek ye the Lord while he may be found; call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isaiah 55:6, 7.

Ezekiel prophesised in the land of the captivity. He seems to have been carried away with the first deportation (2 Kings 24:11-16). The purpose of his ministry was

1. To keep before the minds of Israel that they were in captivity because of the sins of the nation (Ezek. 14:23).

2. To show that God was righteous in His visitation of judgment upon them (Ezek. 7:8, 9).

3. To sustain their faith by assuring them of their national restoration, the punishment of their enemies and the final exalted place of Israel among the nations when Messiah should reign (Ezek. 34:11-31).

**I. Ezekiel's Call (vv. 1, 2).**

1. Commanded to Stand Up (v. 1). Ezekiel was given a vision of the Almighty God on His throne of glory (chap. 1). The purpose of this vision was to give him a synthetic grasp of the execution of the divine will through the powers and forces which He had created. Before the vision the prophet fell prostrate upon his face. The essential equipment of a minister for the discharge of his task is a vision of the Almighty. When one sees the diversity and complexity of the agencies employed, including the animate and the inanimate creation, intelligently moving forward under the direction of the Almighty to the accomplishment of His purpose, he will be ready to face any task regardless of its difficulty. In God's government of the world no step has ever been taken backward.

2. Filled with the Spirit (v. 2). By the Spirit the divine energy entered him and enabled him to execute the commission to be given to him.

**II. Ezekiel's Commission (vv. 3-8).**

1. The Moral Condition of the People (vv. 3, 4). (1) A rebellious nation (v. 3). This rebelliousness perhaps referred to their heathen idolatrous practices. (2) Impudent children (v. 4). "Impudent" literally means "hard of face." It means the grossest perversity which caused them to stand up in the presence of the prophets of God without a sense of guilt or compunction of conscience.

2. The Charge (v. 4). He was to deliver the message of God. He was to declare, "Thus saith the Lord God."

3. The Difficulty of His Task (vv. 5-8). He was to deliver the message of God whether they would hear or forbear. He was thus apprised of the difficulty of his task and warned not to be rebellious as the people had been. The people could not plead ignorance before God. No one can ever plead ignorance as the cause of his perversity. Ezekiel was to fearlessly execute his commission, though the attitude of the people be as "briers" and "thorns" and "scorpions." Their looks of anger were not to intimidate him. What a needed warning to Christ's ministers today! The briars and thorns and scorpions and savage looks and threats will be experienced by God's faithful prophets even in this modern world (2 Tim. 3:12). A faithful minister has a hard task. If he is a man of God his life and testimony will run counter to the world.

**III. Ezekiel's Experimental Qualifications (2:9-3:16).**

Before one can preach to others he must have an experience—must be in sympathetic accord with God and His message.

1. Eating the Book (2:9-3:9). This book contained God's woes upon the stiffnecked and rebellious people (v. 10). In order to speak God's threatenings effectively to others we must inwardly digest and appropriate them ourselves. The eating of the book was in his mouth as honey for sweetness. Though his ministry was difficult and the judgment severe, the prophet was in entire sympathy with God's purpose and found delight in His will. The result of this eating was that Ezekiel was made "hard of face and forehead" to go against the people who were "hard of face and forehead." He was more than a match for them.

2. Urged on by the Spirit (3:10-14). In order to strengthen Ezekiel for his task, the wonderful symbolism of God's providential agencies which had been before him in chapter 1 was brought to his attention, assuring him that God would accompany him to his new destination. He went in bitterness to the captives. By "bitterness" is meant sadness on account of the calamities of which he was the messenger (3:14).

3. Entering into Sympathy (v. 15). In order to minister to a people one must enter into sympathy with them; must show that the message is from the depth of the heart; that to declare the message of woe is a great grief. Ezekiel mingled his tears with theirs.

**IV. Ezekiel's Grave Responsibility (3:17-21).**

God made him a watchman. Every minister is a watchman over his flock. Two things were required of him:

1. To Hear the Word at God's Mouth. The source of his message was God's Word. So today the minister is to get his message from God.

2. Sound the Warning (v. 17). After he heard God's message he was to speak it out. The same duty is upon the minister today. Cases in point for his guidance (vv. 18-21).

(1). When God says to the wicked "Thou shalt surely die" (v. 18), and the watchman fails to warn him, the wicked man shall die in his iniquity, but his blood shall be required at the watchman's hand.

(2). If the watchman warns the wicked and the warning is unheeded (v. 19), the wicked man shall perish, but the watchman has delivered his soul.

(3) When a righteous man turns to do iniquity and God gives him over to stumbling in his own sin, his past seeming righteousness will be of no avail, but his blood will be required at the hand of the watchman if he fails to warn him (v. 20).

(4). If the watchman so warns the righteous man that he fall not into sin, the man shall be saved and the watchman hath delivered his soul.

Ministers have most solemn obligations, that of discharging their obligation whether men will hear or forbear.

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# Missionary Department

**Robert H. Glover**

**"For a great door and effectual is opened to me, and there are many adversaries."—1 Corinthians 16:9.**

So wrote the great missionary apostle Paul from Ephesus in his letter to the church at Corinth. The words describe his immediate situation at writing, but they also apply as truly to his entire missionary career. Nor could any others more tersely and appropriately sum up the missionary situation today the world over.

The same two features still stand prominently forth—an "open door" and "adversaries"—or, in other words, *opportunity* and *opposition*. Never before were open doors so numerous and opportunities so great in mission lands. And never before was opposition to missionary aims and efforts stronger or more subtle.

But it is highly significant to observe the conjunction which Paul uses—not "but," as we should expect, but "and." Had he said "but there are many adversaries," his conclusion and course should have been the very opposite of what they were. For undoubtedly he should have hastened away from Ephesus as fast as possible to escape the danger of further violence and trouble. But he says, "I will tarry at Ephesus," and the text above gives his two reasons for so doing, first, an *open door*, and secondly, *adversaries*. That is to say, Paul treated his adversaries as an asset rather than a liability in the case, a stimulating rather than a deterring factor. Because of bitter opposition which faced him he would not run away, but stand his ground.

There is a splendid missionary principle here. We are to be "in nothing terrified by our adversaries." We are on the winning side. Ultimate victory is certain, and the fiercer and more stubborn the opposition against us the more glorious that victory will be. God will yet make the wrath of man to praise Him, and the remainder of wrath will He restrain. Courage, then, brothers! Let us go forward dauntlessly to enter the open doors and to challenge every opposing force of man or demon. The fight will develop the best that is in us, and we shall come off more than conquerors through Him that loved us.

### The Glory of the Impossible

"We have a God who delights in impossibilities."

—Andrew Murray.

"You do not test the resources of God till you try the impossible."

—F. B. Meyer.

## TIDINGS FROM THE FIELDS

### A Modern Instance of "Open Doors and Adversaries"

Rev. John Mein, '09, a Baptist missionary in Brazil, writes of a signal victory gained recently in obtaining entrance into the town of Limoeiro. Within a year he had been forced to escape from this place by night after severe persecution and threats by both priest and chief of police upon his life. Some months later, after much prayer had been offered for this town by himself and the native churches, he felt the Lord constraining him to make another effort to enter it, and so set forth along with a fellow missionary, Mr. F. C. Glass, of the Evangelical Union of South America. He took the precaution of laying the case before the Secretary of the Interior, who at once telegraphed the mayor and chief of police in Limoeiro warning them against permitting any infringement of the federal constitution.

They found a tense and ominous atmosphere in Limoeiro, and because of the hostile attitude of the priest and officials no one dared to permit them to hold services in any building. They therefore decided to hold such in the open air, and chose a spot in the center of the town, which proved to be within view of the homes of both priest and chief of police.

Here brief services were held for three days, with increasing attendance and interest, and splendid opportunities for personal work filled their remaining time each day. The people eagerly sought and were supplied with gospels. The closing day was Sunday, and the priest did his best, both by unfavorable comment to his congregation and by organizing a procession of the rowdy element, to intimidate the people and break up the gospel service. But a larger crowd than ever attended and effectively rebuked the vagabond processionists for their efforts to disturb the meeting. Throughout the rest of the day the missionaries were busy dealing with many who eagerly sought them to learn more about the truth.

Just as they were retiring for the night two policemen came from their chief to assure them of his good-will and protection. Thereupon they visited him and were cordially received. Elaborate apologies were made for their earlier mistreatment, which the chief conveniently blamed upon "the ignorance of the people." Next morning as they left the town the people on every hand bade them Godspeed.

Surely such a change in attitude within a few months is a great victory. Mr. Mein writes praisefully of the incident, and expresses confident hopes of very soon having a strong congregation of believers in Limoeiro.

### Closed Doors in Arabia

Arabia still ranks as one of the least open and most difficult mission fields in the world. For over thirty years a small but heroic band of pioneers has sought entrance to her vast interior but are still confined to a fringe of coast line, and even there the bitterly antagonistic Moslem leaders have kept such a close watch upon missionary activities that only a handful of natives have dared to risk the consequences of an open confession of faith in Christ.

One of these missionaries in a recent letter describes the severe restrictions still imposed upon missionary movements, so that it is almost impossible for even a doctor to get permission to visit the interior for medical work.

Mention is also made of an attempt last year by two workers of a new mission to enter Jeddah, the Red Sea port of Mecca, with the hope of doing mission work in the province of the Hedjaz. The resident agent of the British government, after conferring with London, felt obliged to request these missionaries to leave at once for Egypt. While his personal attitude was one of courtesy, he explained that any missionary propaganda would be sure to be bitterly resented as an offense to Moslem sentiment, and would bring difficulty with the Moslem authorities. Such a contingency the British government is unwilling to risk under the present delicate political conditions.

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**Fundamentals Rally at The Moody Bible Institute June 21-22. See Editorial Note.**

### Korean Missionary Standards

The following items, taken from a missionary news sheet, speak eloquently for the spirit and standards of Korean missions:

In one village near Mokpo, every man, woman and child has decided to accept Jesus Christ.

Although Korea has the largest theological seminary in the world, there is a great shortage of preachers.

In Kwangju, capital of the South Chulla Province, with a population of about 12,000, more than one-tenth, or 1,500, are in Sunday-school each Sabbath. Fifteen years ago there was not a Christian living in this city.

The boom is still on in the Korean church. New churches are being organized, new schools opened, and great interest is manifest in all forms of Christian activity.

### Cannibalism Still Existing

A letter from Mrs. Craig, missionary of the Sudan Interior Mission at Isanlu, Nigeria, tells of a recent case of cannibalism, when two witch doctors entered the home of a happy mother who had given birth to twin children. The babes were taken away and cruelly murdered to supply food for a cannibal feast. Mrs. Craig adds: "Paganism is not entirely wiped out of this territory. Far from it! Multitudes are still living the same old life, and following the same old customs that their fathers have passed down from generation to generation. But not many of the people in this district, I am sure, can say that they have never heard the glad tidings of the gospel of the Saviour, and there will be no excuse for those who are lost if they wilfully close their ears to the truth."

### The Blind in Heathen Lands

There are said to be 1,000,000 blind in China, 600,000 in India, 251,000 in Egypt, 98,000 in Japan, 23,000, in Korea. These figures give some idea of the proportion of blind in all heathen lands. Their condition is most deplorable, for in the East the idea prevails that blindness is caused by demons or by the anger of the gods because of sin. The blind, therefore, are regarded as accursed, and in many parts they are shunned and feared. No class in heathen lands is more pitiable than these blind. Thousands of them die every year of neglect, ill-treatment or starvation. In China some have been drowned, poisoned or buried alive; while thousands of blind girls are sold to a life of grossest immorality.

A few beginnings of special work for the blind have been made in various mission lands, but the utter inadequacy of these efforts is shown by the fact that of the 1,000,000 blind in China not more than 600 or 700 are in Christian institutions.

Among the agencies formed to reach and help the heathen blind is one organized in Australia in 1918 under the name of "The Mission to the Blind in Heathen Lands." Its founder and Honorary Director is Mr. R. A. Byers, who has himself been blind for twenty years. More than this, he is paralyzed from spinal disease, bedridden and completely helpless, every joint in his body being immovable. In this pitiable condition his Christian heart went out to his fellow blind in heathen lands, and thus the mission was begun.

It now supports three native workers and ten blind scholars in India, two scholars in Ceylon, one in the Fiji Islands, four workers and seven scholars in China, and one worker each in Korea, Sudan, Egypt, Palestine and Brazil. The mission is undenominational and sustained entirely by freewill offerings. Its address is R. A. Byers, 102 Union St., Windsor, Victoria, Australia.

### New Anti-Christian Forces in China

With the progress of civilization in the Far East the point of attack upon Christianity has gradually shifted. No longer are idolatry and superstition the most active and effective enemies of the gospel, for they are becoming more and more decadent. But modern atheism is now raising its voice in a bold attack upon the missionaries and their message.

Recently an organized attempt was made to boycott the meeting of the World Federation of Christian Students, held in Peking in April, under the leadership of Dr. John R. Mott. This effort was publicly supported by several Chinese educational leaders of national prominence.

The latest antichristian attack is from the Chinese Psychological Society, and its daring and blasphemous utterances have been published so widely as to have found their way into the newspapers of America. The following diatribe will serve as a sample: "Religion served certain purposes of primitive people, but it fails to function in modern society, where science and civilization predominate. Jesus Christ was not mentally sound. The fact that he called himself the Son of Man and the Son of God indicates that He was troubled with a double personality, and His seeing the devil three times in one month shows mental disorder.

"We pay respect to His personality, but the teachings of missionaries are below the intelligence of the average adult. If they could hold corresponding positions in commercial life they would do so. Their own countrymen look down on them. Nine-tenths of the native preachers would be beggars and vagabonds except for the fact that they have chosen this profession in order to obtain food, shelter and comfort. They preach negative morals, which amount to vices."

The fact that this utterance emanates from Peking, the home of half the returned Chinese students from America and Europe, a city of 52 colleges and high schools, besides two normal schools with 1,500 students, and lower grade schools with 30,000 pupils, will help to a realization of what is involved in such newly organized antichristian propaganda. It would be folly to underestimate the forces arrayed against the gospel in these days. The only hope, but, thank God, the *sure* hope, is in the almighty power of God to overthrow them all.

### Missionary Personals

**Rev. Arthur W. Payne** sent an interesting account of a journey to Beer-sheba. This was received too late for our last issue and has been crowded out of the present one. But for the sake of Mr. Payne's many friends and also of the work in which he is engaged, attention is drawn to the fact that he is now associated with Rev. S. B. Rohold in the work of the Mt. Carmel Bible School, Haifa, Palestine. His postal address is Box 206.

**Dr. S. M. Zwemer** in a recent letter from Cairo, stated that he expected to leave Alexandria late in April for Algiers and to spend May and June in Algeria, Tunisia and northern Morocco. He added, "The task before me is heavy and the opportunities are great, but prayer and faith can help accomplish what would otherwise be impossible."

### THE OTHER WORLD

It has become almost a habit, and a very cheap one, to disparage any reference to the life to come. Such references are regarded as weak, other-worldly, effeminate, unpractical. It is regarded as belonging to a certain type of men and women who spend their lives at spiritual conventions, but as altogether unfitting or unnecessary for men and women who are rubbing against the stirring life of this rough-and-tumble world. To me the effeminacy is all on the other side. To shut out tomorrow, and to refuse to take it into one's thoughts and plans, is about as wise as it would be if a man should build boats up the river and pay no thought to the great ocean beyond, where on the morrow his boats must founder or ride triumphant. The wise builder of sea boats studies the larger waters for which the boats are intended. And the Lord Jesus Christ has given us a morrow full of inspiration and bright with invigorating glory.—Dr. J. H. Jowett.


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# For Sermon and Scrap Book

William Norton

### 1 JOHN 3:1-3

1. Boundless Affection, v. 1.
2. Binding Adoption, v. 1.
3. Bewildering Alienation, v. 1, l. c.
4. Blessed Assurance, v. 2.
5. Beautiful Appearance, v. 2.
6. Blithe Anticipation, v. 2, l. c.
7. Befitting Attainment, v. 3.

—C. A. Patton.

### BIBLE CHRISTIANS
**In Psalm 119**

1. Bible-taught (v. 73), "Learn."
2. Bible-loving (v. 97), "Love."
3. Bible-living (v. 105), "Lamp, Light."
4. Bible-giving (vv. 127, 128), "Gold, All Things."

—V. J. Vita.

### THE HOLY SPIRIT IN EPHESIANS

**1. Facts.** Sealing (1:13; 4:30); introduction (2:18); indwelling (2:22); revelation (3:5).

**2. Consequences.** Strength (3:16); unity (4:3); sensitiveness (4:30); fulness (5:18).

**3. Conditions.** The Word (6:17); prayer (6:18).

—W. H. Griffith Thomas.

### THE VALUE OF A BROTHER
**2 Corinthians 2:12-14**

**I. A Splendid Outlook.**

1. An important city, "I came to Troas."
2. An important work, "To preach Christ's gospel."
3. Important circumstances (favorable), "A door was opened unto me of the Lord."

**II. A Sad Outcome.**

1. A great unrest, "I had no rest in my spirit."
2. A great loss, "I found not my brother Titus."
3. A great surprise, "I went from thence into Macedonia," instead to remain and work, as could be expected.

**III. A Sure Reason.**

1. "His Satanic devices" (v. 11), Titus not in his place.
2. The right position, "My joy the joy of you all."
3. Comforted, or right position returned, only "by the coming of Titus" (2 Cor. 7:6-8).

—Robert Fetler.

### JESUS, THE GOOD SHEPHERD
**John 10:10-29**

**Introduction:** As the nature of sheep makes it necessary that they have a shepherd, so the nature of man makes it as necessary that he have a shepherd over his life. The one and only true shepherd for immortal souls is Jesus Christ.

**I. What the Good Shepherd Gives to his Sheep.**

1. Salvation—"he shall be saved" (v. 9).
2. Food—"find pasture" (v. 9).
3. Liberty—"shall go in and out (v. 9).
4. Abundant Life—"more abundantly" (v. 10).
5. His own Life—"giveth His life" (v. 11).

**II. How the Good Shepherd Deals With His Sheep.**

1. Goes before them—"He goeth before them" (v. 4).
2. "Calleth His own sheep by name" (v. 3).
3. Protects them (v. 12).
4. "Leadeth them out" (v. 3).

**III. The Attitude—**

*A. The Good Shepherd Assumes Toward His Sheep.*

1. "The door" (v. 9).
2. Intimate friendship (v. 14).
3. Sacrificial love (v. 15).

*B. The Sheep Assume Toward the Good Shepherd.*

1. They "hear" and "know" His voice (vv. 3, 4).
2. "The sheep follow Him" (v. 4).

**IV. What the Good Shepherd Promises His Sheep.**

1. One great fold of His redeemed under His care and protection—"there shall be one fold and one shepherd" (v. 16).
2. "They shall never perish" (v. 28).
3. "No one shall snatch them out of my hand" (vv. 28, 29).

**Conclusion:** The door into the sheepfold is now open and the Shepherd is inviting the lost to come in.

—J. W. Sale.

### GETTING RID OF OUR THORNS

You have all heard of Luther Burbank, who works such wonderful changes in fruits and flowers, getting rid of their objectionable features and developing whatever is useful and beautiful; and if fruits and flowers can be so modified that they hardly seem the same thing, how foolish it is for any girl to say that she has to be blunt and tactless because she was "made that way." If a cactus can get rid of its thorns, surely you can dispense with the traits that are likely to wound your friends!—W. J. Hart in *The Southern Cross.*

### CHRIST, THE DOOR

"I am the door."—John 10:9.

An elementary and foundational text, revealing the simplicity of the gospel. Every home has at least one door!

Notice the four words of the text, monosyllabic, and each progressing with one letter, two letters, etc.

Stress the main points in some such manner as this:

1. "*I* am the Door."

Who makes this claim?

What is His right to speak thus?

2. "I *am* the Door."

It is a fact.

Millions can testify to the certainty of this truth.

3. "I am *the* Door."

The God-appointed one.

The unique and sufficient means of entrance into the Christian life.

4. "I am the *Door.*"

The gateway to all the worth-while blessings in this life and the life to come.

The door is now open for all to enter who will.

### THE BIBLE AS A LAMP

"*Thy word is a lamp unto my feet, and a light unto my path.*"—Ps. 119:105.

**I. A lamp should be bright,** well polished.

**II. A lamp should be well trimmed,** plenty of grace.

**III. A lamp should be full of oil,** source of supply unlimited.

**IV. Word is a lamp.** 1. To give confidence. 2. Guides in difficult places. 3. Marks the dangerous places. 4. A chart with rocks and shoals marked. 5. A handbook in journey of life. 6. Night-light in the valley of the shadow of death.

—J. Ellis.

### CHILDREN'S DAY IN ITS RELATIONS TO MISSIONS

1. Children's Day will be of vital importance to the cause of missions if properly directed by those in charge of the services of the day. From the Sunday-school are to come the workers and supporters of the church of to-morrow.

And we may now help to mould them for Christ and the church, and for "the evangelization of the world in this generation," if we are alive to our church polity and the teaching of the Word of God.

2. Children's Day should emphasize the command of Christ to preach the gospel to every creature:

(1) Because of what the gospel has done for us.

(2) Because of the results that have come to others.

(3) Because Jesus commands us to do so.

3. The joy of Children's Day may be directed into the channel of missions by:

(1) Showing the children that they become co-laborers together with Christ in so doing.

(2) That children as well as adults may help to extend the kingdom of God on the earth.

(3) That God says, "He that winneth souls is wise."

(4) That "He that goeth forth (or sendeth) bearing precious seed, shall doubtless come again bringing his sheaves with him." The reward is certain and sure.—*The Evangelical.*



Prominent Baptist Ministers will speak at the Fundamentals Rally, Moody Bible Institute June 21-22. See Editorial Note.

## HOW TO INTEREST MEN IN THE WORK OF THE CHURCH

### A Symposium

### II

As the program of the New Testament is a man's program, there should be a challenge to Christian men to enlist in a task of service. Jesus Himself as a real man was the unwearying servant of His Father's grace. Paul made as an example a servant and worker and admonished his son Timothy to "study to show thyself approved unto God, a workman that needeth not to be ashamed." Andrew, the man, brought Peter to Christ. Philip, a man, went for a man. Four men brought a helpless man to Christ. Philip, a man, left a big revival to bring a man. Peter and John, two men, stopped on the way to a prayer-meeting to lift up a begging man. Therefore, to enlist men in service *they must be shown the vision.*

Secondly, *they must be set to work.* Given the task and once asking is not enough. Some men are enlisted by being sent out with printed invitation to the regular church service; others, by asking them to do canvass work from house to house; others, by being given a list of names to call on, or a specific address to visit, a hospital visit perhaps, or some young fellow in jail, or member of the fire department, who can't get out to church.

*Men are enlisted where they see other men at work* and, therefore, teams in groups to do a specific thing for a Bible class, or specific service for a definite meeting.

One of the best things is to have all the men of a church together at stated periods and get some man or men who have really done things for God and the church come in and tell how they did it.

*Pastors must study men individually* to know what the individual man is fitted for and then seek to enlist him for a specific service.—James R. Smith, ex-pastor Hope Congregational Church, St. Louis, Mo.

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## A STRIKING PARALLEL

| JOHN 14:3 | 1 THESS. 4:16, 17 |
|---|---|
| I come again | The Lord himself shall descend |
| and will receive you unto myself | we . . . shall be caught up . . . to meet the Lord |
| that where I am there ye may be also. | so shall we ever be with the Lord. |

—R. A. Torrey.

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In the busy life so many of us lead, God finds little time for communing with His children, and He sometimes has to cast a shadow over our path to make us turn to Him. It is in the hour of sadness we look to Him for comfort. As some one has said: "God's promises are like the stars of the firmament; if it were day always, we should never see them. Only when it grows dark do they begin to shine."

## CERTAINTY IN PREACHING

Every minister ought to preach what he believes. There is no place in the pulpit for a man with a timorous mind, an evasive soul, or cowardly and double-dealing lips. But every minister ought to know what he believes, and that he really believes it, before he preaches it. A sermon is the presentation of truth, and not a philosophizing about possible truths, or a discussion of theories and hypotheses concerning truth. It ought not to be necessary to say this, but it is to be feared that for some of us the necessity exists. There is not a little preaching which shows the processes of the preacher's mind without giving much in the way of definite and assured results of those processes. We see and hear the wheels go round, but we do not get much of a grist out of the grinding. The proper punctuation mark for many a sermon is an interrogation point.

The world will never be greatly interested in or profoundly impressed by a question mark. Power is in affirmations, not in conjectures or interrogations. The truth that makes men free is not a nebulous haze, but a clear ozone-filled atmosphere. There are many things concerning which a thinking man will find himself at times perplexed and uncertain. It is not necesarily to the credit of any one that he has never felt the disquieting influence of doubts even in matters of fundamental importance. It may be that what he considers the stability of his faith is in reality the stagnation of his mind and the sterility of his experience. There are no doubts in a graveyard. And there are other things, also, concerning which it may not be exactly true to say that one has doubts—the attitude of his mind toward them is hardly so positive as that. All that can really be said is that he is not quite certain as to where the truth lies. The results of investigation are not yet conclusive and satisfying. The whole matter lies for him in the realm of question.

Now he must meet these problems and tackle these difficulties, for his own sake and for the sake of the truth which he is to make manifest to the world, but the place to do it is his study, not his pulpit. He has no right to bring to his people sermons that smell of the smoke of the smelting furnace, or to ask them to listen to the sounds of the hammer blows which are fashioning the structure of truth. What they want, what they need, what he is commissioned to give them is the finished product, the revelation that has been given to him, the truth of doctrine or of life that he knows. Not dogmatism, but certainty is the characteristic note of a prevailing ministry. The world is in no such haste for any man's message that it cannot wait until he really knows what that message is. "We believe, and therefore speak." If we only believe that we believe, the speaking may well be delayed, for it will be futile and ineffective. —*Watchman-Examiner.*

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## GOD'S FREE GIFT

"Whosoever will, let him take the water of life freely."—Rev. 22:17.

God comes to us with an offer of deliverance, forgiveness, pardon, and love. And notice how plentifully God supplies. It was not a mere taste, but abundance of water for Israel. So in salvation. And as in the case of the people, the blessing was got by simply taking it from God. So with us. He bids us believe and be saved. To delay taking will be a sin; to bring a price will be an insult. Think of a man of Israel bringing his shekel for the water! And think of a sinner offering God a price for His great salvation!—Andrew Bonar.

## THE VOICE AND CALL OF GOD

The Father says, "My son, give me thine heart." Prov. 23:26.

The Son says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me."—Rev. 3:20.

The Holy Ghost says, "The Spirit and the bride say, Come."—Rev. 22:17.

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"Now is the accepted time: behold, now is the day of salvation."—2 Cor. 6:2.

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### The Dedication

"I take God the Father to be my God (1 Thess. 1:9).
"I take God the Son to be my Saviour (Acts 5:31).
"I take God the Holy Ghost to be my Sanctifier (1 Peter 1:2).
"I take the Word of God to be my Rule (2 Tim. 3:16-17).
"I take the People of God to be my People (Ruth 1:16-17).
"I likewise dedicate myself wholly to the Lord (Rom. 14:7-8).
"And I do this prayerfully (Ps. 119:94); deliberately (Joshua 24:15); sincerely (2 Cor. 1:12); freely (Ps. 110:3); and forever (Rom. 8:35-39)."

Signed.....

Date.....

**The above is a reproduction of the decision card used in the Revival of 1859 in Ireland, and which is being used by Evangelist Wm. P. Nicholson in the present movement in Ulster.**

# The Evangelistic Field

S. A. Woodruff

**SUGGESTIONS TO OUR CORRESPONDENTS.**

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

John S. Hamilton held a meeting at West Liberty, Iowa, closing May 14.

Ray G. Swartzbaugh and wife (nee Gladys Ditzell, '16) will be associated from now on with E. DeWitt Johnston.

S. D. Goodale writes: "We closed a splendid meeting at Waco, Neb., recently. It was a real revival and quite a number of unsaved were reached."

John W. Erskine writes: "Am now closing my meetings in Thompsonville, Mich. We have had decisions every night an invitation has been extended. We look for a big day Sunday (April 30)."

A. O. Broyles writes: "We held a very fine meeting at Tecumseh, Neb., in January. There were 21 additions to the church. We also held meetings in Wymore, Neb., during April."

Roy L. Hollenback writes: "I have just closed a two weeks meeting recently with Pastor Edward R. Kelley, of the M. E. church, Laclede, Mo. It was indeed a delightful two weeks of spiritual awakening."

Clarence M. Keen and wife recently closed a series of meetings at Zion, Md. They next went to the Baptist church at Laceyville, Pa., where they report: "Souls are being born and believers built up in the work." Their next meeting will be at West Auburn, Pa.

The Prestons held a two weeks meeting at Chebanse, Ill., in April, helping the pastor of the M. E. Church. There were fifty-seven conversions. The Prestons have open dates for the summer, and may be addressed at 652 Broadway, Benton Harbor, Mich.

Charles H. Harrington writes: "We have closed a wonderful campaign at Weston, W. Va. The party besides myself, included Mrs. Harrington, Woodie W. Smith and Miss Lulu English. There were 170 decisions in three weeks. Many reconsecrations and family altars erected. Many business men and traveling men decided for Christ. While the work was in the Baptist church all the churches reaped a harvest. In April we were at Middlebourne, W. Va., and during May, at Weston, W. Va."

Rev. L. R. Mont Gomerie, evangelist, teacher, and general secretary of the Shantymen's Association, whose ministry has been graciously blessed of God, in various series of meetings during the past year, will be glad to correspond with pastors with regard to evangelistic engagements and pulpit supplies. He may be addressed at 936 Blain Ave., Detroit, Mich.

Dr. Bentley of Stanton, Mich., writes as follows: "We just closed the greatest meeting in the history of this place. Evangelist Dan Shannon came to us from two great meetings in North Dakota. He preached repentance. There were scores of conversions—many husbands and wives. Our pastor is Rev. H. Grimes, a Moody Institute man."

Harry O. Anderson writes from Berkeley, Calif.: "During February and March we were engaged in special meetings at Clovis and Waterford, Calif. Rev. Vernon H. Cowsort is the pastor and Mrs. Cowsort proved a great help throughout the campaign. The meetings gave a moral and mental uplift to the community.

Rev. Norman R. Curtis closed special meetings at Goodyear, Ariz., April 30, with Rev. Robert McMurdo. A deep interest was manifested, many children confessed Christ. Older persons were reclaimed. Mr. Curtis next went to Rittenhouse, Ariz., to begin meetings on May 14, and at the end of May was to assist Rev. James Hunter at Florence, Ariz.

The Bob Johnson party reports meetings for the past season beginning in October at Kittanning, Pa., after which they spent the balance of the winter in campaigns in Florida. About four hundred offered themselves for life service and many family altars were established. The party has open time for the summer. Address 602 Lakeside Bldg., Chicago, Ill.

Mr. and Mrs. G. E. Vinaroff from March 20-April 1 helped the pastor of the First Methodist Church, Carnegie, Pa., in meetings which resulted in 60 conversions. They next went to the Homewood Avenue Methodist Church, Pittsburgh, Pa., where they closed a two weeks meeting on Easter day with 150 reported conversions, and 9 consecrations for definite Christian service. The Vinaroffs took charge of the music, conducting children's meetings three times a week and helped in the organizations of the meetings. They next went to Woodville, O.


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Fundamentals Rally at The Moody Bible Institute June 21-22. See Editorial Note.

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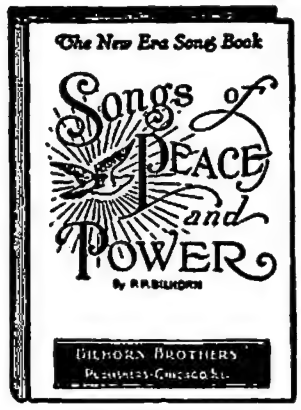


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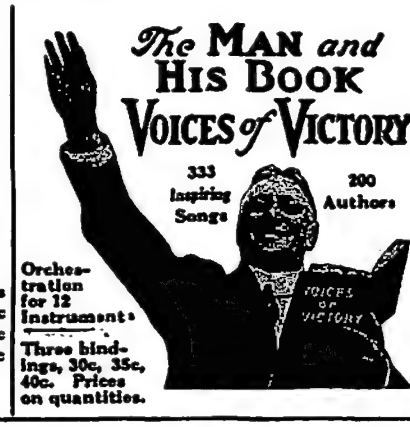



The Vom Bruch Evangelistic Party report a good meeting at Downers Grove, Ill., with the whole community interested. The party previously closed a successful meeting in the Mt. Pleasant Baptist Church, Newark, N. J. They also held meetings in the Baptist church, Orlando, Fla. The party is engaged for St. Petersburg, Fla., Albert Lea, Minn., and College Point, Long Island, which will complete their summer's work.

G. A. De Flon writes: "Since January 9, I have been very busy for the Lord. This makes my fourth meeting (at Phillips, Neb.) and am glad to report God has been with us and blessed our labors. At Mount City, Mo., in a union meeting, I had the pleasure of having Mr. and Mrs. D. H. Thomas, of Des Moines, Ia., to assist me in the singing. I also had fine meetings at Richland, Mo., and Shickley, Neb."

The McLendon party held an evangelistic meeting at the First Baptist Church, Ft. Worth, Tex., the end of April. Associated with Mr. McLendon were Miss Sara C. Palmer, Bible teacher and organizer of the teams of women. She conducted two classes daily, organized prayer services for homes, and held shop meetings. J. H. Jones has charge of the music. Mrs. Vena Goode was the pianist.

Paul B. Taylor writes: "Mrs. Taylor and myself have just finished a very gracious meeting in the Gilmore-Smith Methodist Church, Ashland, O. Over 150 decisions were recorded in eight invitations. We are now in the Trinity Methodist Church at Chillicothe, O., and are having a fine meeting. We next go to Geneva, O., and Erie, Pa.

Albert A. Ketchum writes: "Closed a great two weeks meeting in Midland, Mich., March 23, with a total of 115 decisions. One whole family, father, mother and two sons, two people over 60 years of age, and a number of high school students were among the converts. It was a real awakening for the church and they are now planning another meeting for the fall. I have associated with me now Mr. Theodore A. Piper, pianist and cornetist. He was formerly with the Bosworths and Bob Johnson."

The Old Tent Evangel Committee of New York City will conduct their summer campaign as usual on the same location—corner of 110th St., and Amsterdam Ave., (Rev. G. W. McPherson in charge). This is the forty-third season in New York, and during this period, 4,000,000 persons have been gathered to hear the gospel. Many of the best known preachers will be heard this season. Prof. Graham of Manchester, Eng., will be in charge of the music. During the last fall and winter the Tent Evangel has conducted notable services in Carnegie Hall and the Hippodrome, in which Hon. William J. Bryan, Mrs. Chas. M. Alexander, Dr. John McNeill and Rev. G. W. McPherson were the speakers. The general topic discussed was "God and Evolution."

## FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Carl Bassett—May, Clifton; June, Casa Grande, Aritona.

Berge Sisters—Until July, Greensburg, Pa., Petersburg, Va., Norfolk, Va., Messick, Va..

Raymond Browning Party—May, Graham, N. C. Callis and Grenfell—June 4, LaGrange, Ky.

H. T. Crosley and J. H. Leonard—June 2, Carman, Man.

William S. Dixon—June 23-25, Shenandoah, Iowa; August, Iowa, November, Pennsylvania.

John W. Erskine—Until May 22, Ellsworth, Mich., May 25-June 12, Palo, Mich., June 15-July 3, Old Mission and Ogdensburg, Mich.

C. E. Hillis and wife—Until May 21, Hulett, Wyo., May 28-June 11, Glenrock, Wyo; June 18-July 2, Thermopolis, Wyo.

H. August Hunderup—May, Dallas, Ore; June, Portland, Ore.

Carolyn A. Hosford—Until Sept. 24, North Carolina; October, Kennebunk, Maine.

E. DeWitt Johnston—May-August, Union tent meetings in various places in Indiana.

H. Wyse Jones-Ralph Stewart Party—May, Attica, N. Y.

P. H. Kadey—May, Saginaw Mich.; May-June, Brighton, Mich.

Albert A. Ketchum—May 28-June 18, Gaylord, Mich., June 25-July 16, Colorado and Iowa.

Mr. and Mrs. H. Evan McKinley—June 14, Indianapolis, Ind.

W. P. Martin—May 21, Cullman, Ala.; June 5, Guntersville, Ala.

Frank Mathias—May, Kansas City, Mo.

P. C. Nelson—Mansfield, O.; St. Louis, Mo.; Loveland and Ft. Collins, Colo.; Stromburg, Neb.; camp meetings Texas, Oklahoma and Kansas.

J. S. Raum-C. B. Clark Party—May, Rocky Ford, Colo.; June, Johnson City, Tenn.; July, Rock Lake, Mich.; August, Madison, Wis.

A. P. Renn—Burnettsville, Bedford and Columbus, Indiana.

Charles Cullen Smith—May, Stewartville, Minn.; June, Eyota and Dover, Minn.

Gipsy Smith, Jr.—May, Jackson, Miss.; September, Seneca, S. C.; October, Savannah, Ga.; November, Union, S. C.

John R. Snyder—June 20, Salisbury, Pa.; July 16, Pontiac, Mich.; August 20, Kansas City, Kan.; Sept. 3, Armourdale, Kan.; Sept. 20, Kansas City, Mo.; October 8, Newton, Kan.; November 8, Harmonyville, Pa.

W. A. Sunday Party—June 4, Morristown, Tenn.

Paul B. Taylor—Until June 3, Erie, Pa.; June 4-17 Lake Placid N. Y.; June 20-August 15, Winona Lake, Indiana.

Harry A. Thomson— Until May 21, Norton, Va; May 23-June 11, Big Stone Gap, Va.; June 13-July 2, Appalachia, Va; June 4-23, Draper Va..

Vom Bruch Evangelistic Party—St. Petersburg, Fla., Albert Lea, Minn., College Point, Long Island, Harrisburg, Penna., New York City.

E. L. Wolslagel—May 28-June 11, Charlotte, N. C.; June 15-25, Asheville, N. C.; June 27-July 7, Georgetown, Ky.; July 14-August 1, Blue Ridge, N. C.


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# Book Notices

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**Parables for Little People,** by Rev. J. W. G. Ward.

This book from the pastor of New Court Church, Tollington Park, London, where Dr. G. Campbell Morgan once ministered, contains fifty-two sermonettes for the little ones. They possess both charm and originality. Teachers and preachers and parents will find it useful for the presenting of moral lessons in a way that will hold the attention and awaken desire.

219 pages. 7½x5 inches. George H. Doran Company, New York.

G. S.

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**The Old Paths in the Light of Modern Thought,** by J. Russell Howden, B. D.

This is one of the books we have been looking for—a compact discussion of Christianity in the light of some of the modern scientific theories that are disturbing the minds and unsettling the faith of many of our thinking young people of college age. Mr. Howden first treats of "Genesis in the Light of Geology"; secondly, "Man in the Light of Psychology"; thirdly, "The Fall in the Light of Biology"; and fourthly, "Faith in the Light of Experience." The fair facing of facts, the calm reasoning, and the irenic spirit will commend the book to all.

99 pages. 7¼x4¾ inches. The China Inland Mission, London, Philadelphia, Toronto. G. S.

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**The Bible a Missionary Message,** by William Owen Carver, LL.D.

This book is precisely what its title indicates. Dr. Carver, well known as a teacher and writer on missions, devotes nine chapters to unfolding the missionary truth of the Bible. He digs deep, and discovers the message of world-wide redemption to be the heart of the Word of God, the very warp and woof of Scripture in its every part. The book is replete with Scripture citations, and presents a deep and instructive study for thoughtful Christians. A tenth and most inspiring chapter is devoted to the history of Bible translation and distribution and to its transforming effects the world over.

191 pages. 7½x5 inches. Price $1.50. Fleming H. Revell Company, New York and Chicago.

R. H. G.

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**In Jungle Depths,** by Alice Maude Carvell.

A graphic pen-picture of pioneer missionary life and work among the primitive Mikir hill tribe of far-away Assam, Northeast India. The gifted authoress and her husband are personally known to the present reviewer, and the fact of their true devotion as missionaries through long years of lonely and dangerous service enhances not a little the value of this well-told story of joys and sorrows, trials and triumphs in the work of preaching Christ where He had not been named. A deeply spiritual tone pervades the little volume.

132 pages. 7¼x4¾ inches. Religious Tract Society, London. American agents, The General Board of Promotion of the Northern Baptist Convention. 75 cents.

R. H. G.

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**Paul's Prison Prayers,** by Rev. W. Graham Scroggie.

Here is exposition of a high order. Some expositors bring out the meaning of the text, but are rather dull and uninteresting. Others make clever and striking outlines, but strain the text in order to make it fit the outline. Dr. Scroggie avoids the weaknesses of both classes of expositors and retains their values. His outlines are striking, indeed, much use being made of alliteration, yet the text is not strained in the least to fit the outline. Those who have consulted many commentaries on the passages he treats, will appreciate the fact that he has considered all that the commentators have to say, and yet has reached a personal conclusion which quite generally commends itself as sound. The addresses in this little book, which were given at Keswick in 1921, are reproduced as spoken. They are well worth possessing.

124 pages. 6⅝x4¼. Marshall Brothers, Ltd., London, Edinburgh and New York.

L. W. G.

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**Stars of Retrospect, Frank Chapters of Autobiography,** by Rev. Dinsdale T. Young, D. D., President of the Wesleyan Methodist Conference in 1914.

This reviewer believes that if he were a millionaire he would send a copy of Dr. Young's book to every Methodist preacher in the world. He believes, further, that such a procedure would go far towards producing a revival of genuine Methodist doctrine and experience. This would come about through a revival of preaching, for Dr. Young is a born preacher who has made full proof of his ministry. Indeed, if this reviewer's riches held out, he would like to send this book to preachers of all denominations, for Methodism at its best is only "Christianity in earnest," and all would profit by catching the spirit of John Wesley and of this author, for it is the spirit of Pentecost. We do not see how any preacher could read *Stars of Retrospect* without having new appreciation of his high calling and a new desire to preach


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The article on p. 1057 is an extract from the book.

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Prominent Baptist Ministers will speak at the Fundamentals Rally, Moody Bible Institute June 21-22. See Editorial Note.

more and better. Dr. Young has been preaching since he was fifteen, and now ministers to great audiences in the Central Hall at Westminster. Again, he has never missed an opportunity to hear preachers, and they live before us as he gives us delightfully intimate glimpses of them in his pages—Charles Spurgeon (his hero), Alexander Maclaren, Joseph Parker, D. L. Moody, Phillips Brooks, Joseph Cook, Morley Punshon, W. Hay Aitken, Peter Mackenzie, and many others.

Think of a preacher who reads commentaries like novels! And young preachers, as well as old ones, are given here excellent suggestions as to building up a library useful for the work of the ministry; if you follow this Methodist's advice, by the way, you will not neglect the Puritans. Yet Dr. Young has not been narrow in his reading; he knows how to refresh himself in his library and opines that many preachers decline in style and lose their brightness because they neglect poetry. Indeed, not only has he breadth in his reading, but in all his sympathies he is catholic, while holding firmly to fundamentals and urging that each denomination will do most for the common good by stressing its peculiarities. Incidentally, we note that Dr. Young's devotion to Methodism is not diminished by the fact that he is a staunch premillenarian.

It would not be fair to close this review wi hout saying that this great preacher is not only devoted to his pulpit and his church, but also to his country and to his home, his tributes to his father and mother, as well as that to his wife, being beautiful indeed; these are glowing virtues for these days. As an ex-President of the Wesleyan Conference, Dr. Young has held the highest honor in the gift of British Methodism. He visited America in 1906 as fraternal delegate to the General Conference of the Southern Methodist Church. We wish such a man might visit our shores again, but in his absence let us by all means read his autobiography and his other works, such as *The Crimson Book, Studies in Unfamiliar Texts, The Enthusiasm of God, The Gospel of the Left Hand, Neglected People of the Bible*, and *The Unveiled Evangel*.

242 pages. 7½ x 5 inches. Hodder & Stoughton, London.

L. W. G.

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**Daniel's Half-Week Now Closing**, by Rev. J. J. Ross, D.D.

In this volume the author takes exception to the view held by many eminent Bible teachers and seeks to show that the 70th week of Gabriel's famous prophecy in Daniel 9:24:27 applies to the present time, especially the latter half of the week. We regret the confusion that this may cause in the minds of many, but believe that the mistaken interpretation is so glaring that it will find few followers.

In the opinion of Dr. Ross there is no break between the 69th and the 70th week. The 70th week began with the birth of Christ, was divided into two parts by His death, and the second part covers the entire time of His absence.

Our first objection to this interpretation is its utter inconsistency. If the sixty-nine sevens are interpreted by the year-day theory to mean 483 years, why should not the final seven also cover seven literal years instead of the indefinite period of "The Age of Grace"? Our second objection is that since the 70th week was broken "in the midst," why then the unequal divisions of say 33 years and nearly 1900 years? If the latter 3½ years mean 42 months, or 1260 days (years), why do not the first 3½ years cover the same length? This interpretation is the more surprising since the author himself states that the two divisions of the week are equal (p. 27).

Another loose interpretation is that although Gabriel plainly foretold that at the end of the 69th week the Messiah should be "cut off" (crucified), Dr. Ross says that at that time He was born placing the crucifixion in the middle of the week. This is because he confounds "Messiah the prince" with the prince of the people who were to destroy the city and the sanctuary, namely the Roman prince. This same confusion of the two princes causes the author to make Christ the breaker of His covenant with His people. This God cannot do and has affirmed repeatedly that He will not do. The breaker of this covenant is the Roman prince, who is usually considered to be Antichrist. Among other surprising interpretations of Scripture is that at the beginning of Chapter IV wherein the author makes the prophecy in Isaiah 2:1-5 refer to the church. The entire description is so evidently Jewish that we marvel how any one who claims to be a careful Bible student should read "church" for "Zion" and "the house of the God of Jacob"; thus robbing Israel and Jerusalem of their final pre-eminence in the earth after the church has been removed.

115 pages. 7¼x5 inches. Fleming H. Revell Company, New York and Chicago.

G. S.

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## BOOKS RECEIVED

**Fleming H. Revell Company, New York and Chicago.**
"Daniel's Half-Week Now Closing." J. J. Ross.
"Our Glorious Hope." J. J. Ross.
"On the Rim of the World." J. Paterson-Smyth.
"The Community Daily Vacation Bible School." E. C. Knapp.
"Scriptural Truth About the Lord's Return." Robert Cameron, D. D.
"Hunter Corbett." James R. E. Craighead.

**George H. Doran Company, New York.**
"The Gospel of Beauty." Samuel J. Porter.
"Prepare to Meet God." L. R. Scarborough.
"The Tears of Jesus." L. R. Scarborough.
"Ten Lessons in Personal Evangelism." Rev. Jos. P. Hicks, A. M.
"Parables for Little People." J. W. C. Ward.
"Sermons for Special Days." Frederick D. Kershner.
"Your Boy and Girl." A. T. Jamison, D. D.

**Eerdmans-Sevensma Company, Grand Rapids, Mich.**
"Subjects and Outlines." L. Berkhof, B. D.
"Christianity the Final Religion." Samuel M. Zwemer.
"Paul the Missionary." Prof. L. Berkhof, B. D.
"To Be Near Unto God." A. Kuyper, D. D.

**Westminster Press, Philadelphia.**
"The Bells of the Blue Pagoda." Jean Carter Cochran.
"A Brief Bible History." James O. Boyd and John G. Machen.

**Presbyterian Board of Publication, Philadelphia.**
"Church Officers in the Presbyterian Church." George R. Brauer. (Pamphlet.)
"Ten Minute Lessons on the Presbyterian Church." (Pamphlet.)

**The MacMillan Company, New York.**
"The Psalms as Liturgies." John P. Peters.

**Biola Book Room, Los Angeles, Calif.**
"Christian Science and the Word of God." Franklin G. Huling. (Paper.)

**Abingdon Press, New York.**
"Handbook for Workers with Young People." James V. Thompson.

**Marshall Bros., Ltd., London.**
"Able to the Uttermost." Charles H. Spurgeon.

**Frederick F. Brininger, London.**
"Far Above All, or The Church of the One Body." Charles H. Welch. (Pamphlet.)
"United, Yet Divided." Charles H. Welch. (Pamphlet.)

**Charles J. Thynne, Whitefriars St., E. C. 4, London.**
"The Law of Moses." Edouard Naville.
"Rapture." D. M. Panton.
"The Judgment Seat of Christ." D. M. Panton.

**The Mission to the Lepers, London.**
"Mending and Making." W. H. P. & M. Anderson.

**Parlette-Padget Company, Chicago.**
"Giant We-the-people and Judge Landis Award." Henry K. Holsman and Ralph Parlette. (Pamphlet.)

**B. W. Hebsch, New York.**
"The Black Man's Burden." E. D. Morel.

**Missionary Education Movement of U. S. and Canada, New York.**
"The Mission Study Class Leader." T. H. P. Sailer.

**The Judson Press.**
"Old Trails and New." Coe Hayne.

**Christian Board of Publication.**
"The Primacy of the Missionary and Other Addresses." Archibald McLean.

**Charles Scribner's Sons, New York.**
"The New World of Islam." Lothrop Stoddard, A. M., Ph. D.

**Frank J. Boyer, Reading, Pa.**
"Collapse of Evolution." Rev. Luther T. Townsend, D. D.

**Reliance Printery, Auckland, N. Z.**
"Hope For All Mankind." A. E. & I. J. Hobbs. (Paper.)

**Winona Echoes, Winona Lake, Ind.**
"Memorial of Rev. Sol. C. Dickey, D. D."

**The World Book Company, Yonkers-on Hudson, N. Y.**
"The Earth and Its Life." A. Waddingham Seers, B. A.

**National Headquarters, Chicago.**
"Twenty-two Years History of the Gideons."

**Ralph E. Stewart, 330 Hoyt St., Buffalo, N. Y.**
"Church Membership." (Booklet.)

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## A TRIBUTE TO BIBLE SCHOOLS

It is pleasant to notice that there is at least one writer, who, though he has accepted liberalistic views, has retained something of his former opinion of Bible schools. Clarence J. Harris writes in the *Christian Register* (Unitarian), about Dr. James M. Gray, the Dean of the Moody Bible Institute in Chicago: "Whatever may be the theological narrowness of such a man, one thing is certain, the several courses of Bible study under Dr. Gray did more for the writer as a minister than all the theology meted out in two seminaries."

What a pity that the writer of these words stands no longer for the old truth! Presumably he yielded to liberalism under seminary influence, for in the same article he deplores the coldness and the lack of power in the Unitarian church. Every lover of the Bible as God's word, every believer in the primitive Christian message, should be interested in the Bible schools, as well as in the seminaries which unswervingly stand for Christian truth.—John Horsh, in *Modern Religious Liberalism*.

# Moody Bible Institute of Chicago

Joseph B. Bowles

## RECENT SPECIAL SPEAKERS

Dr. A. B. Winchester, Knox Presbyterian Church, Toronto, Ont.; Mrs. F. A. Steven, China Inland Mission; Rev. Adam Murrman, Congregational Minister, Arena, Wis.; Rev. J. J. D. Hall, evangelist at large, Protestant Episcopal church; Rev. E. R. Thomas, Baptist pastor, Winnipeg, Man.; Rev. William E. Yates, evangelist, Granville, O.; Mr. William Henderson, Shantymen's Christian Association; Miss Grace Enright, missionary, India; Mrs. J. E. Carvell, missionary, India; Miss Mary F. Pruitt, Bible teacher, Albany, N. Y.; Miss Frances Bennett, Bible teacher, Chicago; Rev. Carey S. Thomas, pastor, Belmont Ave. Baptist Church, Philadelphia, Pa.; Rev. William C. Terril, superintendent M. E. Church Missions, S. Africa.

## EXTENSION DEPARTMENT NOTES

Rev. George E. Guille was at the St. Louis Gospel Center, May 14-21. Assisted by Dr. Henry Ostrom he conducted, May 28-June 11, a Bible conference at Athens, Tenn. Previously the latter gave his services to Eagle Grove, Cambridge and Hubbard, Ia.

During most of May Dr. E. J. Pace was associated with the Bible teachers on the fundamentals which Dr. W. B. Riley put into the field with Indianapolis as the center. June 7-11 he will assist the pastor of the Baraboo (Wis.), Baptist church, followed by a week's conference in the Watertown (Wis.) Moravian church.

Miss Elinor Stafford Millar had a blessed ministry at Union Gospel Mission, St. Paul, Minn., April 25-30. She is spending the summer in England. October 1 she begins her fall work with the Johnstown (Pa.) Y. W. C. A., followed by an engagement in Cleveland which will take her well into November.

Mrs. Margaret T. Russell is to conduct a young people's conference at Danville, Ky., June 14-21, followed by her return to Glen Olive Camp at Riverton, under the auspices of the Springfield (Ill.) Y. W. C. A., June 25-July 1.

Mr. C. E. Putnam spent a short time at Asheville, N. C., in connection with the work of Rev. Lucius B. Compton, followed by Bible teaching at the M. P. Church of Athens, the Oakland M. E. Church of Roxbury, and the Mennonite church of Dalton, all of Ohio.

Mr. Homer A. Hammontree had charge of the music in an evangelistic meeting at the First Baptist Church of Texarkana, Tex.

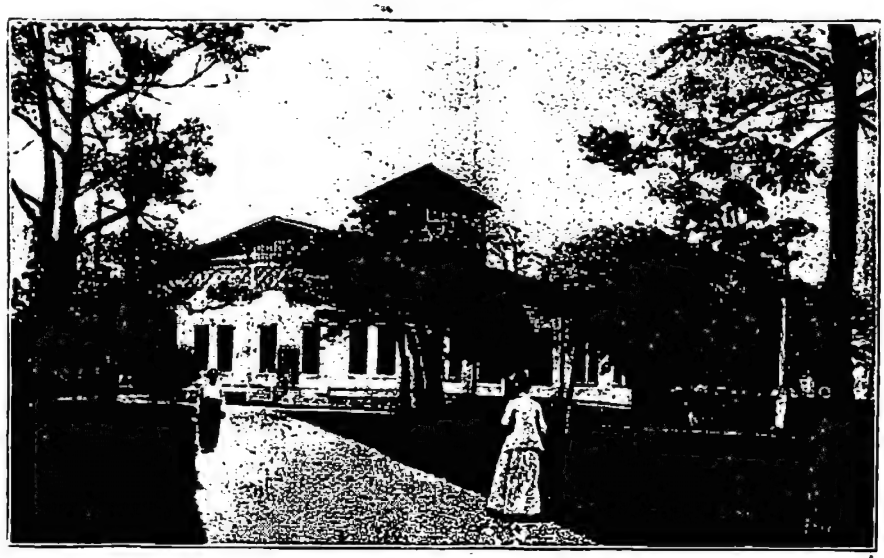
Mr. Harry D. Clarke was greatly appreciated by the pastor and people of the First Baptist Church of Clarksville, Tenn., where he led the singing in a successful evangelistic campaign.

Mr. John R. Riebe addressed the Y. M. and Y. W. C. A. of North Western College of Naperville, Ill., and the Dutch Reformed Church of South Holland, Ill.

## DEATH OF DR. EUGENE C. KNIGHT

Eugene Colburn Knight, M. D., beloved physician to various members of the Faculty and Business Staff of the Institute, and many Christian workers now scattered throughout the world, was stricken suddenly with severe pain in the head on April 17 and passed away the following day. The funeral service was held April 20 in the Institute Auditorium, Dr. Gray and Dr. Ralston officiating, preceded by a service at Hope Mission, which for years he had conducted with the utmost devotion.

Dr. Knight's outstanding characteristic, said Dr. Gray, was an utter unselfishness. To a very unusual extent his thought and concern were for others. A deep sense of loss and of sympathy toward the bereaved relatives is felt by a large company of God's saints, especially those who had come under Dr. Knight's ministry of healing, and the many who were reached through his work at the mission.



The Auditorium on the Camp Grounds at Ocean City, N. J., where the Moody Bible Institute will hold a Bible Conference August 10-20. Speakers: Dr. James M. Gray, Rev. George E. Guille, Dr. Henry Ostrom, and Dr. E. J. Pace.

## GIPSY SMITH, JR., AT THE INSTITUTE

On April 6 at the eleven o'clock hour, Evangelist Gipsy Smith, Jr., delivered an address to the student body which stirred to the depths in the hearts of his hearers. The text was, "Launch Out Into the Deep," and the message came freighted with the power of the Holy Ghost. Doubtless it will appear in a later issue of the MONTHLY. Mr. Smith was enrolled as a student in The Institute for a time in 1908.

## DR. RALSTON AT BELOIT

Dr. J. H. Ralston will represent The Moody Bible Institute at the seventy-fifth anniversary of the founding of Beloit College, June 17-21.

## BARON STACKELBERG

Officials, students, and guests of the Institute as far back as 1897 may remember Baron Felix A. Stackelberg, who was an enrolled student at that time. He wrote us last winter from Liebenzeller Mission, Wurttemberg, Germany, relating his experiences. In '98 he was ordered home to Russia for military duty, but a year later was permitted to engage in the work of the British and Foreign Bible Society in that land, in which, with some interruptions, he remained for twenty years. One of those interruptions was in 1914 when he was again called into the army, serving in Galicia against Austria. At the front God kept His hand over him and blessed him, and in hard and perilous times his comrades used to say, "We are safe when you are with us." When the revolution broke out in 1917, he was in danger of being shot, not being a bolshevist, but the Lord preserved him and "sent His ravens" to feed him and his. Later he had to leave again and went into Germany, where he now is in a cottage belonging to the China Inland Mission. He thanks God continually for the Moody Bible Institute, to which he owes so much, he says.



Fundamentals Rally at The Moody Bible Institute June 21-22. See Editorial Note.

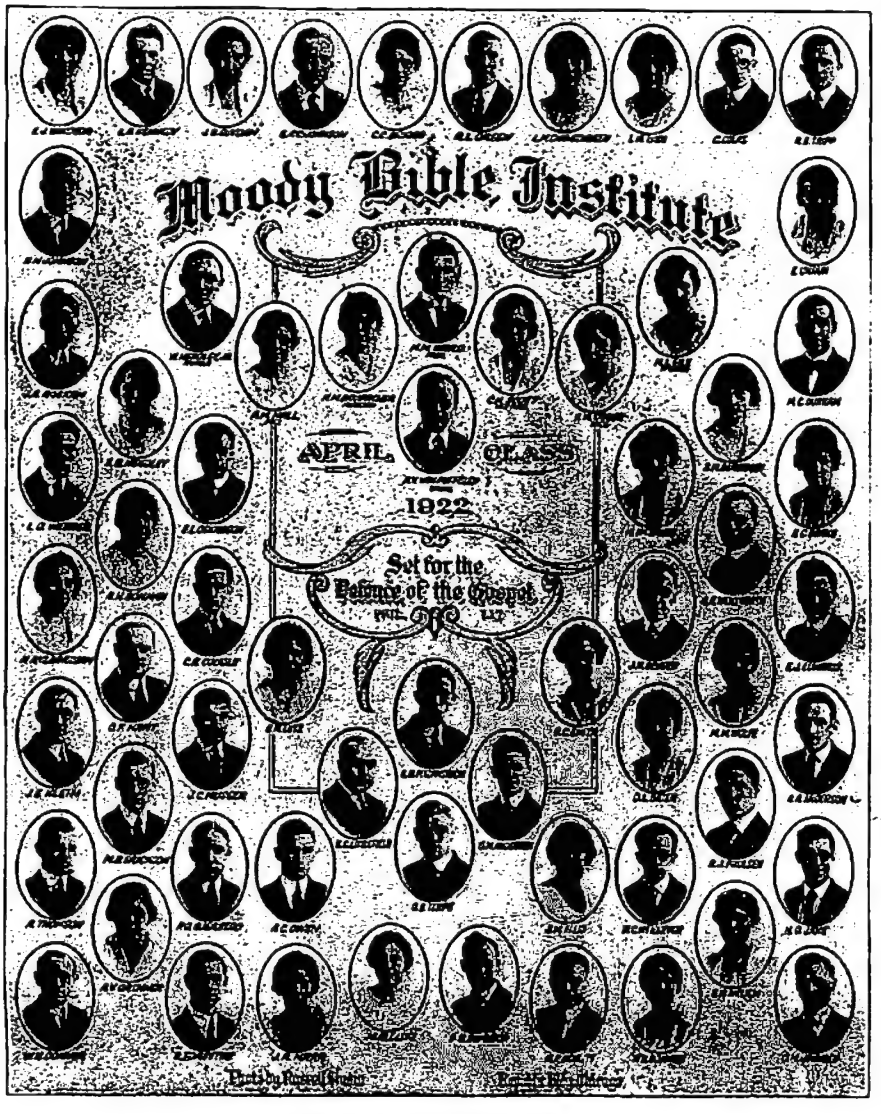
## WINTER TERM GRADUATION EXERCISES

The distinctive features of Graduation Day, April 20, were Dr. Gray's address at the evening exercises in the auditorium, entitled "The Static and the Dynamic" (published in full in the MONTHLY for May); the addresses of the class speakers, Mildred Lee Gile and William Headley, Jr., at the class exercises in the forenoon; and the singing of the Hallelujah Chorus in the evening by the student choir, directed by Mr. Holzworth.

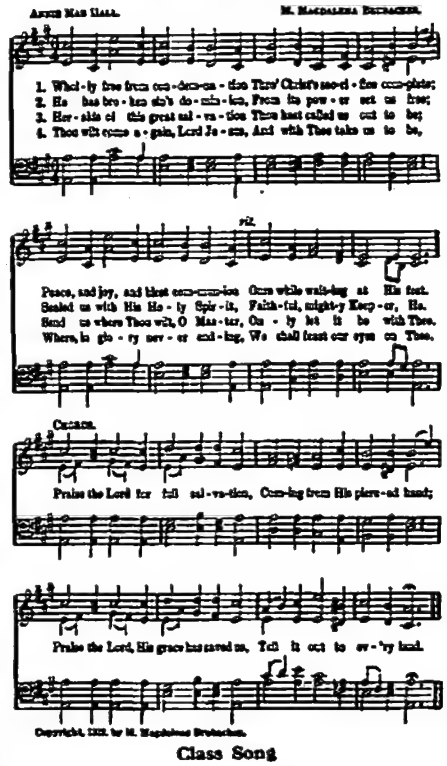
As usual, the auditorium was crowded to capacity in the evening. Dr. Gray was at his best in his overwhelming revelation and refutation of the sophistries and false teachings of Dr. Harry Emerson Fosdick's "now famous sermon" on progressive Christianity.

The address was dynamically in harmony with the class motto of the graduates, "Set for the defense of the Gospel," and stirred the hearers to frequent applause. It has been published also in pamphlet form, and will be sent free on request, accompanied by postage.

Presentation of the diplomas was by Mr. Bryan Y. Craig, secretary of the Board of Trustees, who, addressing the graduates briefly, explained that the Institute on its business side is a corporation; that before its doors were opened it had to apply for a charter to the state of Illinois; that the application had to state explicitly the object and purpose for which the corporation was organized; and that only the object and purpose so stated and expressed in the charter could lawfully be pursued by it. Then quoting the object, "to educate, direct, encourage, maintain and send forth Christian workers, Bible readers, gospel singers, teachers and evangelists competent to effectually preach and teach the gospel of Jesus Christ," he reminded the graduates that in their case, as always, the Institute had fulfilled to the best of its ability the purpose for which it existed, and that now it was for them to worthily pursue the course they had undertaken, as indicated by their motto, "Set for the defense of the Gospel."




Graduating Class—April 1922

**Tell of the Great Salvation.**

Class Song

Mr. Gosnell presided at the dinner to the graduates, following the reception given them by the Faculty and Business Staff. Earl Jackson Edwards represented the graduates in presenting the class picture, and also pledges for the support of the Institute totalling $9,400, and Mr. Gosnell fittingly responded.

The list of graduates, thirty-seven men and twenty-seven women, follows:

Doris L. Bater, Svea M. Bergeman, Amelia Harta Bohman, Ruth V. Bohman, Clio C. Briggs, Mary Magdalena Brubacher, Ethel M. Canary, Lillian M. Christiansen, Alice Canby Drake, Sallie M. Ellis, Mildred Lee Gile, Annie Mae Hall, Mrs. Ella Burns Headley, Elizabeth N. Lutz, Mary Ruth Lutz, Lida Maude Lynn, Mary McIntosh, J. Reba Marr, Mrs. Edith Moulton Melick, Augusta Victoria Orthner, Nella Rylaarsdam, Catherine H. Scott, Mrs. Gertrude C. Smith, Josephine Barbara Suydam, Elizabeth Unruh, Emma J. Windsor, Martha M. Wolfe, Arthur A. Anderson, Oluf M. Anderson, Jacob H. Bender, Charles Colas, Cecil Raymond Cougle, William H. Donnor, Maurice Claude Durnam, Earl Jackson Edwards, Manley B. Erickson, Elmer B. Fitzpatrick, Stanley Forsythe, Palmer G. Gjerstad, Roy L. Green, Charles F. Hart, William Headley, Jr., Howard D. Jane, Olaf M. Johnsen, Edwin Adolph Carl Johnson, Henry N. Johnson, Lorenzo A. Kennedy, John Edward Klein, Ernest C. Littlefield, William Charles McKeever, James Croner Musser, Ernest Leonard Oskarson, Arthur C. Owen, Robert J. Paulsen, John A. Roskam, William P. Schlitt, David Emmanuel Swanson, Guy E. Terpe, Arthur Thomson, Robert E. Tripp, A. C.

Van Puffelen, Henry Martin Ward, Leroy Dewey Webber, Harold A. Wentworth.

These graduates represent twenty-seven states of the Union and five foreign countries: Canada, England, the Netherlands, Norway, and Sweden.

It was announced at the evening exercises that in the period from November, 1921 to February 27, 1922, a total of 179 students had completed courses in the Correspondence Department. These students represent forty states of the Union, and the following foreign countries: Canada, England, Switzerland, Japan.

### A CHILD'S MISSIONARY PURPOSE

The following abbreviated paragraphs are from a letter written by Harriett E. Mosher of Dallas, Tex., who died at the age of fourteen, April 1. Written in 1920, the letter was discovered after her death in a sealed envelope marked personal, with the expressed wish, "I hope the contents will come true."

"In a few years I will leave home quick as a shot for Moody Bible Institute, and at the age of twenty, I intend to set sail for Africa or China. Would you like for me to stand for His name enough to give my life for Him? Well, if you do, your wish will be granted. I want to die a happy woman, and I cannot unless I have saved some souls. I want to lift 1,000 people out of darkness into light. At any time He may be here, and I for one am going to be prepared. I hope when He comes Harriett Elizabeth Mosher will be in some foreign field."

Harriett's parents, Mr. and Mrs. W. S. Mosher, express the hope that her purpose to win 1,000 may be carried out by others.

### PERSONALIA

H. S. Fletcher, '20, is pastor of the First Presbyterian Church, Smithville Flats, N. Y.

F. Gordon Hart, '06, is now pastor of the Bethany Presbyterian Church, Grants Pass, Ore.

F. O. Coffin, '20, has charge of the religious services of Missionary Home Chapel, Shenandoah, Ia.

Mr. and Mrs. Grant B. Schmalgemeier, '19, sailed May 6 for Aba, Belgian Congo, Africa, under the Africa Inland Mission.

G. S. K. Anderson, '92, is Congregational Conference Evangelist, Escuminac, Quebec.

R. W. Van Anda, '21, has been greatly blessed during the past year in his work as pastor of the Baptist church, Centerville, S. Dak.

Murray E. Ness, '18, pastor, Baust Congregation of the Reformed Church, Westminster, Md., was a recent visitor at the Institute.

A. A. Burge, '08, pastor, Methodist church, Corcoran, Calif., held revival meetings March 5-19 which resulted in 45 conversions.

Lester Boyd, '19, has accepted the pastorate of the First Baptist Church, Hoopeston, Ill. He is soon to be graduated from the Northern Baptist Seminary.

Homer S. Morgan, '14, pastor, Immanuel Baptist Church, Cambridge, Mass., has four young men in the Institute and hopes to send more in the near future.

Fred Daniels, '17, formerly in charge of rescue mission, Rock Island, Ill., is now pastor of the Christian church, Gerland, Ill.

W. C. Graf, '02, Congregational pastor, Beloit, Wis., recently lectured on the Institute and the life and work of D. L. Moody.

Paul Andreasen, '16, is now located in Partabgarh, Oudh, India. He and his wife are the only missionaries in a district of 1,440 square miles with a population of about 900,000.

Fred Layfield, '12 had charge of the music in an evangelistic campaign at Central Baptist Church, Chattanooga, Tenn., in April. Forty were added to the church.

W. L. Walker, '02, pastor First Baptist Church, Danville, Ky., wrote a sermon on "Real Salvation" which appeared in the *Louisville Evening Post* some time ago.

V. Paul Hutchens, '22, gave an illustrated sermon on the Passover for children at La Porte, Ind., recently, an account of which appeared in the La Porte Daily Herald.


# INCREASE YOUR BRAIN POWER

***Overcome Physical and Nerve Exhaustion***

**Conquer Constipation, Stomach Troubles, Indigestion, Diabetes, Anemia, Mental and Physical Debility.**

***Ministers, Teachers, Students, and other brain workers who suffer from any of these disorders can***

## Get Well and Remain Well Without Drugs

Constipation, a weak body, thin, pale blood, irritable nerves, and a slow brain are the direct result of deficiency in the diet of the 16 elements of which the body is composed. They are the indirect results of sedentary life and brain and nerve exhaustion. These disorders and associated ailments are quickly relieved by

# LIFE GRAIN

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A starchless, anti-acid, Cereal Meal—cooked ready to eat. It is two and one-half times richer in mineral matter than the whole grains from parts of which it is prepared. **LIFE GRAIN contains all the 16 elements of which the body is composed; and is distinctive because it contains the richest known combination of PHOSPHORUS**—the "ultra stimulant, re-creative, brain and nerve tonic"; **IRON**—which produces red blood corpuscles, making rich red blood; **POTASSIUM**—to which is due all flexibility and suppleness of muscle, joint, and artery; **MAGNESIUM**—a powerful aid in the elimination of body waste.

**A Force-Producing Tonic Food**

Life Grain is a vitalizing force-producing tonic food, for the muscles, nerves, and brain for the healthy as well as the sick. It makes you well and keeps you well. It normalizes digestion, assimilation, and elimination. Relieves constipation easily, quickly and permanently. Promotes all organic action. Increases ambition, strength, vitality, and capacity to do more mental and physical work and better to enjoy life.

**Curative—Growth-Promoting—Sustaining**

Life Grain is a pure grain product, scientifically prepared. Because of its vitamine and high mineral content it possesses curative, growth-promoting and sustaining qualities in a remarkably high degree. It has given remarkable relief—and in many cases, permanent recovery—to diabetics and to those suffering from chronic indigestion, acid condition of stomach, and ulcers. In many cases patients have been restored to perfect health after physicians had failed to affect relief. Life Grain has saved many sufferers from expensive courses of treatment in sanitariums.

## Read These Letters of Positive Proof

**Rector Well Pleased with Life Grain.**
"Find enclosed check for $1.20. Send me another 3 pkgs. Life Grain. I find it agrees with me remarkably well."—*Rev. L. F. J. H., Fla.*

**Pastor Always Keeps Supply On Hand.**
"I enclose $1.00. Please send another supply Life Grain. I find it gets better and I must keep a supply on hand."—*F. W. J. Pastor, Ohio.*

**Stomach Ulcers Healed—Saved His Life.**
"Before using Life Grain, I was troubled with the worst kind of ulcerated stomach so that I could eat little or nothing. Whatever I did eat created gas on my stomach so I could hardly get around. Now I can eat anything possible to digest, and am a perfectly healthy person. My doctors all said that Life Grain saved my life."—*M. E., Chicago, Ill.*

**Cured Diabetes of 3 Years' Standing.**
"I had been under treatment for diabetes for three years and was unable to get my urine free from sugar. Various reports which I have from the laboratories show the sugar content from 4% to 4.4%. About three months ago I was given a package of Life Grain by Dr. M. S. Corbett, and an analysis made three weeks later shows the urine free from sugar; and it is still sugar free."—*J. J. McC., Chicago, Ill.*

**Doctor Recommends Life Grain to Patients.**
"I have instructed many of my patients to procure your Life Grain and am very much pleased with results achieved. I shall endeavor to use it from now on in my diet lists to patients. Have used it myself and cannot praise it too highly."—*Dr. I. M. D., Chicago, Ill.*

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Don't take medicines, pills, drugs or cathartics and expect relief. Their benefit is only temporary and their use often makes the condition worse. Let Nature help you. Order Life Grain today. Use it as a breakfast food, alone, or with others to improve. It makes finest health bread, muffins, gems, pastries, etc. Has delicious flavor. Highly palatable. Children relish it.

Price, parcel post prepaid, 3-20 oz. pkgs., $1.00, within 600 miles of Chicago; 600 to 1,000 miles 3 pkgs., $1.20; beyond, 3 pkgs., $1.40. U. S. only. If not convenient to send money order or check, we will ship C. O. D. and you can pay on arrival. Booklet "Guide to Health" free with order. Send order today sure.

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**Prominent Baptist Ministers will speak at the Fundamentals Rally, Moody Bible Institute Jun 21-22. See Editorial Note.**

E. O. Sellers, '97, is director of the New Orleans Church Choral Club which gave its second annual spring concert April 28. Mr. Sellers, formerly of the Institute Faculty, is connected with the Baptist Bible Institute of New Orleans.

Hazel M. Ross, '20; Hazel Chamberlain, '20; D. F. Siemens, '17; and Emil W. Halversen, '21, were among a group of eleven missionaries who sailed April 1 for South America under the Inland South America Missionary Union.

George Bernhard, '08, pastor, First Presbyterian Church, Nunda, N. Y., reports the fiscal year closed with all bills paid, and a budget of $4,000 raised for the coming year. Eleven united with the church during the year.

N. R. Curtis, '01, has resigned his pastorate at Casa Grande, Ariz., to enter evangelistic work. His church had the highest net gain in membership during the past four years of any in the state—143 per cent.

Mary G. Davidson, '21, is director of religious education, First Presbyterian Church, New Bedford, Mass. In addition to her visitation work, she has organized a Junior and Senior Christian Endeavor Society and a choir.

Emil J. Carlson, '19, is pastor of Baptist Church, St. Francis, Kan.

Carey R. Moser, '16, recently became pastor of the Ridgewood Baptist Church, Joliet, Ill.

William Genheimer, '19; Irene Bartling, '20; and Pearl Maben, '10, were among a party of ten which left for Africa in February under the S. A. G. M. Address Box 988, Cape Town, S. Africa, c-o S. A. G. M.

Fred G. Crown, '20, pastor, Covey Hill Baptist Church, Paw Paw, Mich., reports 41 decisions for Christ in a year and three months, 21 of these during a recent revival led by Harry Reed, a present student at the Institute.

E. G. '20, and Mrs. Aldridge, '18 (nee Elizabeth Irving), spent nine months in Florida in evangelistic work last year and have been in New England since September. Address, 58 W. Pine St., Gloversville, N. Y.

Bruce W. Bell, '20, is teacher of the Morgan Club, a young men's Bible Class of the Second Presbyterian Church, Oak Park, Ill. Norman W. Taylor, '21, was one of the speakers at a recent banquet given by the club.

Walter Teeuwissen, '16, pastor, Presbyterian Church, Spring Lake, Mich., is receiving letters from former prisoners of war in Siberia to whom he preached when doing Y. M. C. A. work among them. They appeal for help to carry on evangelistic work among their countrymen.

J. S. Flacks, '13, has returned from abroad and came to Chicago for a series of conferences under the auspices of the Chicago Hebrew Mission. He had many blessed times in Paris, Berlin and London; also in Poland and Ukrania where he worked in connection with the Russian Missionary Society.

Harry J. Vander Linden, '15, pastor, Baptist church, Earlville, N. Y., is editor of *The Church Tidings*, a monthly publication issued jointly with the pastor of the Methodist Church, who is associate editor. It contains announcements of the activities of the two churches and other religious matter.

Edgar E. Strother, '07, and Mrs. Strother have spent a brief period at Battle Creek Sanitarium while home on furlough from China, but expect to return to their field next summer, after holding meetings with C. E. Unions in various cities enroute from New York to the Pacific Coast.

V. D. Roberts, '19; Mary Davidson, '19; Ruth Tenny, '20; and Mr. and Mrs. L. M. Shedd, '19, who reached San Pedro, Bolivia, S. A., last October to work under the Bolivian Indian Mission, each contributed personal testimonies to the January issue of the *Bolivian Indian*.

Elizabeth DeYoung, '20, 6 Pottery Road, Richard's Town, Bangalore, S. India, writes that the customs of the natives throw great light on many passages of Scripture, and that the gospel is having wonderful transforming power in many hearts.

G. J. F. Krieger, '02, of the Evangelical Mission of San Nicholas de los Arroyos, Argentina, has written a report of their year's work in *The Neglected Continent* for December. The church has a membership of forty-seven; the Sunday-school of fifty-two.

A. H. Norum, '12, sent the following telegram to Dr. Gray, April 29: "Greetings! Twin City alumni assembled for prayer meeting St. Paul, so unanimously send heartfelt greetings with love. Twenty-five students with friends present. Miss Millar gave cheery message. God bless our school that D. L. Moody founded. Our prayers always with you."

Rev. Robert Whitehill Crain, '17, for the past four years pastor of North Side Presbyterian Church, Springfield, Mo., has accepted a unanimous call to the First Presbyterian Church, Lamar, Mo., to begin April 1. The North Side Church has grown under the ministry of Mr. Crain, numerically, financially, and spiritually.

Allen Grupe, '16, and his wife, in China under the Christian and Missionary Alliance Board, are the first missionaries to be sent to the Cambodians, who have never heard the gospel. They are in great need of a native preacher and Bible woman. Pray that the way may be opened up before them.

Rev. B. B. Sutcliffe has five classes each week in Portland, Ore. In one of them there were more than one hundred Sunday-school workers from various churches, the International Lessons being subject of study. In Calvary Presbyterian Church he preaches Sunday mornings and teaches the epistle to the Romans in the afternoon.

Emil Pearson, '19, missionary in Kunjamba, Africa, has been a year on the field and there are six converts as a result of his work. The Portuguese Government which at first allowed them only to gather the people together for preaching on Sunday, has now given him a license for establishment of his work with permission to preach, teach, build, etc.

Florence L. Logan, '21, writes of a gathering of six former Moody students, all studying at the North China Union Language School, February 17, Peking, China. They were Frieda N. Sprunger, '14, Elizabeth D. Goertz, Dr. Enoch Anderson, Palmer Anderson, Mrs. Palmer Anderson (nee Adelia Rorem), and Florence L. Logan, all of '21. Dr. Enoch Anderson was soon to be married to Hulda Eiderblad, '21. Miss Logan says, "I can never cease to thank the Lord that he picked up a perfectly good newspaper woman and sent her to China on the biggest assignment ever given a reporter—to help write the story 'saved by grace' on precious Chinese hearts."

The Day after Christmas, 1921

## BORN

To George K., '16, and Mrs. Harris (nee F. Winifred Steven, '16), a son, John Steven, February 15, Siningfu, Kansu, China.

To Charles S., '15, and Mrs. Foster, a son, Edgar Charles, November 28, Kasempa, N. W. Rhodesia, Africa.

To George M., '20, and Mrs. Landis, a daughter, Ruth McCulloch, February 14, Marion, O.

To William R., '20, and Mrs. Farnum (nee Evangeline B. Rodda '20), a son, Richard Bertram, November 11, Rochester, Mich.

To William L., '13, and Mrs. Lightfoot, a daughter, November 27, McCaulley, Tex.

## MARRIED

John L. Entwisle, '20, and Helen Wells Hart, '20, April 18, Berthoud, Colo.

C. L. Wolford, '20, and Gesine Plauck, '20, April 29, Chicago.

## DIED

Frances A. Neitz, '20, April 8, Allentown, Pa.

Mrs. Frances L. Rowland, wife of Evangelist L. P. Rowland, April 6, Detroit, Mich., at the age of 80. Evangelist Rowland was associated with Mr. Moody in the early days.

# The Gospel in Print

**William Norton**

## "DEVITALIZED PREACHING"

The following editorial from *The Herald and Presbyter* states faithfully a present-day condition in the expression of preaching religious truth, which may well be met by every true Christian believer, whether minister or layman, in the diligent and constant use of true-to-the-word literature—books, pamplets and leaflets—which proclaim the real gospel message to men, and warn the susceptible of hidden danger in specious statements:

We are frequently told, in health journals, of the danger to be apprehended from food which has been so refined in its preparation that the vital elements have been largely eliminated, so that what remains is almost a hollow mockery. Thus corn and wheat and other grains may be so ground and pulverized and sifted and refined that the flour comes to possess a most charming appearance, but with all too little life sustaining element, having the form but not the power that is called for in the truest food. Thus it comes that many an eater is defrauded, and famishes while he supposes himself to be most adequately nourished and sustained.

Years ago there was a trial for heresy in one of our large cities, and a minister was charged with holding Unitarian sentiments in reference to all the fundamental truths of the gospel. He was very cautious, mild-mannered and amiable and it was almost impossible or entirely so, to find a word against the inspiration of the Bible, or the divinity of Christ, or the atonement in his sermons. He was too discreet to inveigh against these doctrines, and too kind-hearted to hurt the feelings of those who believed them. But he devitalized the gospel doctrines by not saying a word in favor of them. His people went on, year after year, without any instruction on these points. He preached on pleasing themes, in an attractive, literary style, with an amiable smile, and winning tones, and yet, from all that he said one could never gather that he believed in the fundamentals of Christianity. No Buddhist, or Hindoo, or Christian, could object to what he said. But it was all human, and only human, and he preached Christ and Him crucified no more than the veriest Unitarian. This was being a Unitarian to all intents and purposes, and a devitalizing of the gospel, and leaving only the starvation producing chaff of the worst forms of unbelief.

Some one writes, regretting that his minister does not preach more valuable sermons, saying that the people are growing up without a vital knowledge of the great doctrines of grace. He says he does not ask for valuable sermons in the sense of literary or philosophical or historical discourses, like lectures, but valuable in some such sense as the catechism is valuable, telling in simple and exact form from which one does not get away, the great saving truths that God has seen fit to reveal and to emphasize as peculiarly associated with salvation and growth in spiritual life.

People ought to be rooted and grounded in the gospel so that they will be able to recognize it, and expect it in the sanctuary, and be able to give it, themselves, to those who are in need. As a mother, having fed her children in their early life on nourishing food, delights to see them expanding into sturdy and vigorous youth, fit for the toils and duties of maturing age, so is it a joy to see Christian young people having been fed with the vital food of the gospel, growing into strong champions of the gospel, full of a devoted and discriminating spirit, ready to teach, defend and even contend for the faith that was once delivered to the saints. It is awful when children are defrauded of valuable food.

The greatest danger to the church of Christ today comes from the possible preaching of devitalized Christianity. If all our preachers will gird themselves for the task of preaching the genuine gospel that alone can save the souls of men, and if our young men, coming into the ministry, will determine to be true ambassadors of God, knowing nothing but Jesus Christ and Him crucified, nothing can prevent the constant progress of the gospel. Wickedness and infidelity, however determined, cannot break down the force that abides in the church where the true and pure and vital truth makes known the grace of God that bringeth salvation.

## MR. MOODY'S BOOK FUNDS

The following contributions have been received from April 1 to 30, 1922, inclusive:

**Africa Book Fund:** 7 Contributions, $21.00; **Alaska Book Fund:** 2 Contributions, $10.00; **Army and Navy Book Fund:** 7 Contributions, $16.50; **Fire Station Book Fund:** 8 Contributions, $28.00; **Hospital Book Fund:** 25 Contributions, $69.50; **Hotel Room Book Fund:** 1 Contribution, $5.00; **India Book Fund:** 2 Contributions $2.00; **Life-Saving Station Book Fund:** 2 Contributions, $3.00; **Lodging House Book Fund:** 2 Contributions, $2.00; **Lumber Camp Book Fund:** 62 Contributions, $195.51; **Miner's Book Fund:** 13 Contributions, $38.25; **Mountain Book Fund:** 50 Contributions, $179.15; **Pioneer Book Fund:** 155 Contributions, $884.19; **Prison Book Fund:** 234 Contributions, $1,032.47; **Railroad Men's Book Fund:** 3 Contributions, $8.50; **Seaman's Book Fund:** 8 Contributions, $24.00; **Spanish "Way to God" Book Fund:** 52 Contributions, $384.90; **Free Tract Fund:** 1 Contribution, $1.00.

## FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels, Pocket Treasury, etc., have been sent out on account of the several book funds named from April 1 to 30, 1922, inclusive:

**Pioneer Book Fund:** South Dakota, 434 books, 195 Pocket Treasury, 236 Gospels. North Dakota, 695 books, 359 Pocket Treasury, 396 Gospels; Montana, 800 books, 73 Pocket Treasury, 724 Gospels; Halleyburg, Ont., 50 books, 50 Gospels; Minnesota, 200 books, 150 Gospels; California, 20 books, 20 Pocket Treasury; Arkansas, 15 books, 15 Gospels; Wyoming, 84 books, 50 Gospels; Nevada, 50 books, 50 Gospels; Utah, 24 books, 15 Pocket Treasury, 25 Gospels.

**Prison Book Fund:** Kentucky, 352 books, 50 Pocket Treasury, 345 Gospels; Iowa, 21 books, 20 Gospels; New Jersey, 110 books, 75 Pocket Treasury, 55 Gospels; New York, 130 books, 50 Pocket Treasury, 80 Gospels; Mississippi, 15 books, 15 Pocket Treasury; Illinois, 317 books, 25 Pocket Treasury, 75 Gospels; Minnesota, 100 books, 100 Gospels; Pennsylvania, 283 books, 50 Pocket Treasury, 197 Gospels; Ohio, 51 books, 16 Gospels; Arkansas, 45 books, 40 Gospels; North Carolina, 72 books, 25 Pocket Treasury, 20 Gospels; Oklahoma, 51 books, 50 Gospels; Georgia, 174 books, 224 Gospels; Winnipeg, Man., 210 books, 50 Pocket Treasury, 275 Gospels; Arizona, 100 books, 100 Gospels; Nevada, 35 books, 20 Pocket Treasury, 20 Gospels; Virginia, 127 books, 50 Pocket Treasury, 75 Gospels; Alabama, 40 books, 40 Gospels; California, 74 books, 83 Gospels; West Virginia, 25 books, 30 Gospels.

**Lumber Camp Book Fund:** Halleyburg, Ont., 25 books, 25 Pocket Treasury.

**Hospital Book Fund:** New Hampshire, 6 books; Illinois, 50 books, 25 Pocket Treasury; New Jersey, 24 books, 30 Gospels.

**Mountain Book Fund:** Kentucky, 50 books, 30 Gospels; Virginia, 63 books.

**Miners' Book Fund:** New Jersey, 15 books, 15 Gospels.

**Africa Book Fund:** East Griqualand, 35 books.

## FORTHCOMING CONFERENCES AND IMPORTANT DATES

Blue River Bible Conference Assembly, DeWitt, Neb., July 1-30, 1922.
Eagles Mere (Pa.) Bible Conference, July 2-9, 1922.
Girls' Camp Pinnacle, Voorheesville, N. Y.:
- Prayer Conference, June 23-26.
- College Girls' Conference, July 10-17.
- School Girls' Conference, July 17-24.
- Young Women's Bible Conference, July 29-Aug. 7.
- Conference on Evangelism, Aug. 12-17.
- Missionary Conference, Aug. 19-28.

International Sunday School Association Convention, Kansas City, Mo., June 21-27, 1922.
Keswick (Eng.) Convention, July 15-23, 1922.
Lake Odessa (Mich.) Bible Conference, July 1-9, 1922.
Ocean City (N. J.) Bible Conference, August 10-20.
Montrose (Pa.) Summer Gatherings for 1922:
- Summer School, July 5-15.
- Ministerial Institute, July 17-27.
- General Bible Conference, July 28-Aug. 6.

National Religious Congress, Cleveland, O., May 16-18, 1922.
Northfield (Mass.) Summer Gatherings for 1922.
- Young Women's Conference, June 26-July 2:
- Interdenominational Women's Home Mission Summer School, July 5-11.
- Summer School for Women's Foreign Missionary Societies, July 12-19.
- Summer School of Religious Education, July 21-29.
- General Conference of Christian Workers, July 31-Aug. 13.
- Massachusetts Christian Endeavor Institute, Aug. 14-Aug. 20.
- Siloam Springs (Ark.) Bible Conference, July 2-9, 1922.

Winona Lake (Ind.) Preliminary Schedule for 1922:
- Church of the Brethren Conference, June 8-15.
- Assembly Program, July 2-Aug. 17.
- Summer Bible School, July 10-Aug. 5.
- Practical Training School, July 31-Aug. 26.
- Christian Citizenship Institute, Aug. 6-17.
- Bible Conference, Aug. 18-27.
- International Convention, Disciples of Christ, Aug. 28-Sept. 4.

World's Conference on Christian Fundamentals, Los Angeles, Calif., June 25-July 2, 1922.
World's Sunday-school Association Conventions, Glasgow, 1924.

## SPIRITUAL MINDEDNESS

Spiritual-mindedness is the crowning grace of a Christian character, and is the unquestionable evidence of the presence of eternal life. A new and celestial light is let in broadly over the whole horizon of our thought. The entire rational world is transfigured. Even in the case of some of the intellectually least highly endowed of Christ's people the telescope of faith reveals the deepest and most ravishing secrets of his kingdom. Just as in the material astronomy the telescope of highest power takes into its field the narrowest segment of the sky, so in the disclosures our divine Prophet makes to His redeemed on earth often the intensest insight into the glowing center of the heavenly world is vouchsafed to those whom the world regards pitifully as the unlearned and foolish, and whom even the church recognizes as only babes in Christ.

—Selected.



**Fundamentals Rally at The Moody Bible Institute June 21-22. See Editorial Note.**

# MOODY BIBLE INSTITUTE MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE and THE INSTITUTE TIE. *Published on the first of each month by the Moody Bible Institute of Chicago.*

JAMES M. GREY, *Editor.*
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S. A. WOODRUFF, *Publishing Agent.*

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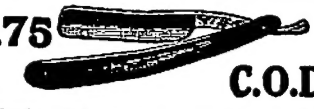

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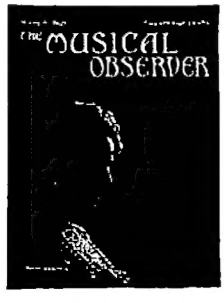


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